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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 25th May 1907.

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I.—Foreign Politics.

Evidently the Czar, says the *Al Punch* [Bankipore] of the 9th May, seems to have adopted oppression as his guiding principle, as it appears from his recent action in disestablishing the association founded by the Russian Muhammadans for the relief of the starving population as far as the famine-stricken members of their community were concerned. Al Punch, May 9th, 1907.

The Czar and his famine-stricken people.

2. The same paper speaks of the effort made to give an impetus to the *swadeshi* agitation in the Amir's dominion, and also to the fact of its having proved abortive by the proceedings of Sardar Enayet Ullah Khan prohibiting the Mullas on pain of punishment to hold meetings for the discussion of the *swadeshi* proclivities. Al Punch.

Swadeshi agitation in Kabul.

II.—Home Administration.

(*a*)—*Police*.

Two alleged anti-Hindu leaflets in Eastern Bengal.

3. The *Sanjivani* [Calcutta] of the 16th May has the following:— Sanjivani, May 16th, 1907.

Notice to Musalmans at Dewanganj.
Extracted *verbatim*.
"Alla-ho-Akbar."
Notice to Musalmans.

All Musalman brethren are hereby informed that they are all aware how in the *swadeshi* agitation, in the incidents at Jamalpur the Musalmans, bound in unity, have harassed the Hindus; and Sriman Mafiz Mukhtar Bahadur of Chikajani is aware in a special manner of what is the kind of effect of supporting the Hindu party. Because of his having supported the Hindu party, Musalmans have presented him with a good dose of thrashing. Luckily, with great difficulty with his rotund belly he has fled from Jamalpur and gone, there is no knowing where.

It is a matter of great regret that certain Musalmans of this place are addressing the Hindus as *Karta Babus* and making a parade of great courage in assisting them at the risk of their lives in the hope of getting credit. Do they not know that the crooked-minded Hindus looked upon us as inferior to dogs, but that these sons of a father-in-law regard us now as their tutelary gods for effecting their own purposes? Have those Musalmans, who, misled by the temporary attachment of this race of slaves, are assisting them and abandoning their own wives and family, are acting as chaukidars in the houses of the Hindus, placed their own wives and family in the custody of others? Therefore let them refrain from abandoning their families, etc., and assisting the race of slaves.

Ye Musalman brethren, do ye not know that Government Bahadur and the Nawab Shahib and others are wholly at the back of the Musalmans? What then have we to pause for? Take up *lathis*, expel the Hindus, cut off heads, and smash up the Hindus' heads with strokes of the sandals.

We beg to subscribe ourselves,

Musalmans.

He who tears this up violates his mother.

Elahi.

NOTICE.

Madarer Chak,
Pulakandi.

Dewanganj Hindus, you have lived through the favour of the Musalmans. Within five days from to-day we shall *loot* the shops of Shapara Shah Mahajan, of Babura and Datta. We shall not leave unharmed the quarter of Kayet Jal Patni either. We shall carry out the orders of Company Bahadur. He who will be a true Musalman, will not side with you.

Our home is in Pulakandi. Last time the *Miyans* of Chikajani committed great oppression in connexion with the *chars*. If we catch hold of the fellows this time, they shall not have to return home. If you wish to save your lives, do not come.

Sri Sh—— Khan Sarkar

Chatika shop will be left out.

HINDUSTHAN, May 18th, 1907.

Crime in Calcutta.

4. The *Hindusthan* [Calcutta] of the 18th May writes that passers-by are often molested by *gundas* on Mirzapur Street and Harrison Road at night, and that premises No. 5, Chinta Moni Das's Lane, off Patuatola Lane, is a well-known resort of cocaine eaters, against which the neighbours have petitioned to the police, but as yet without avail.

SANDHYA, May 21st, 1907.

An anonymous letter.

5. The *Sandhya* [Calcutta] of the 21st May publishes an anonymous letter, bearing the post-mark of Chakbazar in Chittagong, which has been received by Babu Bipin Chandra Pal, threatening him with assassination.

(d)—Education.

AL PUNCH, May 2nd, 1907.

Female education in Bihar.

6. In the course of facetious dialogue between a mistress and a maid *Al Punch* [Bankipore] of the 2nd May condemns the introduction of female education in Bihar as falling foul of the *purdah* system and thereby doing violence to the laws of morality so strictly observed by the Muhammadans. The paper also comments adversely upon the action of the Muhammadan leaders, noting that it is simply presumptuous on their part to declare themselves as such, when they have not sense enough tounderstand a thing both on its bright as well as its dark side.

AL PUNCH, May 9th, 1907.

High education *versus* political agitation.

7. In an, article bearing the marginally-noted heading *Al Punch* [Bankipore] of the 9th May, while alluding to the recent Government resolution prohibting the teachers and students of the public schools to join in any political movement, on pain of expulsion from the institutions they belong to, and also criticizing the action of the Bengali youths in taking part in the political agitation so boisterously, notes that it does not however mean that it is wrong on one's part to endeavour to secure freedom of thought and the privileges he is entitled to as his birthright. He may properly and necessarily do all he can in that way, but without trespassing the proper bounds of reason and humanity. At all events, he should not behave like rude and unpolished folk, after having received a regular education, but should rather learn morals instead of being blunt and rough in his manners.

HITVARTA, May 12th, 1907.

The schools and politics.

8. Referring to the recent Government order forbidding the teachers and students of the public schools to partake in political agitation, the *Hitvarta* [Calcutta] of the 12th May remarks that once scalded by hot milk, a man takes even a cold drink like curd, after cooling it with his breath as a matter of precaution.

SANJIVANI, May 16th, 1907.

The Risley educational circular.

9. The *Sanjivani* [Calcutta] of the 16th May writes as follows, with reference to the recent Risley educational circular :—

We say with thrice-repeated emphasis that it is a vain expectation to expect to conquer the heart by the sword.

There is no such coward of a teacher in Bengal who will for fear hide the truth. It is the bounden duty of good teachers to counsel and guide their pupils on all subjects. All teachers will advise their students to use *swadeshi* things and to boycott foreign things. No teacher will be diverted from his duty by Lord Minto's threat.

Not even a humble boy has been terrified by the deportation of Lala Lajpat Rai to Burma, to say nothing of older heads. The present agitation was not set on foot with the object of blowing off the English *raj* from the guns. Its object is to expel English trade from the country and to extend the use of *swadeshi* things and to gain natural rights. So, ignoring all threats, Bengalis will adhere to this agitation. If that entails deportation, Bengalis will gladly leave their homes, but none shall stop this agitation.

You wish to stop this agitation by forbidding meetings? Impossible. The Bengalis have ever so many religious festivities, which are the occasions

for drawing large crowds, and which may be made use of to preach the boycott of things British. Will these gatherings be forbidden ?

The *Namkaran* (or christening) ceremony, the marriage ceremony, the *sradh* ceremony, etc., are all in Bengal occasions which bring together numbers of men, to whom will be preached the boycott of things British.

Who, again, will oppose the preaching of the boycott of things British to the thousands on thousands who gather on the occasion of a music or *jatra* party, a *kathakatha* (or a reading of sacred works), a reading of the *Purans*, a *barwari* or a *mêla ?*

The *baitakkhanas* of the Bengalis draw every evening ever so many people together, who will use the occasion to talk of the boycott of things British.

Public meetings may be forcibly stopped, but on the occasions of *pujas*, *parvans*, marriages, *sradhs*, etc., Bengalis will initiate each other into the principle of boycott. You wish to gag us, but we say plainly again, your expectation is a vain expectation.

Let those who were hitherto undecided as to their path of duty, be firmly resolved now. Let *bilati* things be wholly excluded from Bengalis' homes and Bengalis' markets.

Lord Minto expects that the sale of *bilati* things will again go up, if students and teachers are prevented from agitating against the use of *bilati* things, and if men devoted to the service of their country are prevented from counselling the masses in public meetings against the use of *bilati* things.

You have forbidden public meetings and you purpose to gag students and teachers, whom you regard as the mainstays of the agitation. This unjust ordinance is leading Bengali traders to take vows to boycott *bilati* things; and Bengali men and women have firmly resolved not to allow *bilati* things into their homes.

The resolve of the Bengalis will be made firmer as the repression grows increasingly harsh. Let Bengalis show without delay that they have no *bilati* things in their homes.

10. The *Samay* [Calcutta] of the 17th May gives the following head-lines to its article on the Risley educational circular :— SAMAY, May 17th, 1907.

The Risley educational circular.

The vulture weeping in grief for the cow;

or

The extreme solicitude of the Government of India for the advancement of native students.
Sir H. Risley's strange circular.
Strange provisions for oppressing the teachers and the taught.
Strange device for stopping the *swadeshi* agitation.
The oppressed Hindus were being rescued from the hands of riotous Musalmans through the assistance of the students; the authorities have rendered such rescue also impossible and ineffectual.

11. The *Basumati* [Calcutta] of the 18th May writes as follows :— BASUMATI, May 18th, 1907.

The Risley circular.

Lord Minto has not his eyes on the diabolic affairs in Eastern Bengal and the fire of discontent in the Punjab; the wise legislator has no desire to enquire into the causes of the present unrest all over India; he makes no effort to re-establish peace in anarchical East Bengal; he is engaged, in this bad time, in contemplating the future of the student community of India. It is like the conduct of the woman who thinks only of her co-wife. Eastern Bengal may be turned into a grave, the Punjab may be shattered to pieces, all India may be consumed in the fire of discontent and unrest for anything that the Government cares. The Government of India has not the leisure to set itself to provide a remedy for these evils. In their summer residence on the snowy heights of Simla they are, in a perfectly quiet mood, making arrangements for imparting loyalty and good education to the student community of India. Such an unnatural thing is possible in India alone. We are sure that such a farce is never played in the Royal Court of any other country on earth.

(e)—Local Self-Government and Municipal Administration.

AL PUNCH. May 2nd, 1907.

The vacancy of the Secretaryship in the Patna Municipality.

12. Referring to the vacancy of the Secretaryship in the Patna Municipality, *Al Punch* [Bankipore] of the 2nd May suggests that the post should approvably be filled up by a man, such as may be upright, fully awake to the sense of duty and sympathetic towards the rate-payers. The selection of such a man will tend to the accomplishment of the object Government has in view in the inauguration of local self-government. Since a European cannot, says the paper, be available for the paltry pay the Municipality offers, the paper recommends the appointment of a deserving native as a move in the right direction.

AL PUNCH,

The vacancy of the Secretaryship in the Patna Municipality.

13. As an accompaniment of the above, the same paper draws a humorous picture of the state of things underlying the vacancy, which consists in a considerable number of candidates representing different nationalities emulously coming forward for the appointment. The Patna Municipality is represented as a well-built man of a venerable appearance, with muscular arms, having an adze in one hand and a staff with the notice board in the other, while a good many persons, Hindu, Muhammadan and Christian, are exhibited as standing by the latter, appealing to his patronage with applications in their hands.

AL PUNCH.

Dogs in the streets of the Patna Municipality.

14. While appreciating the administration of the Patna Municipality by the local Magistrate as Chairman with respect to the improvement of sanitation, the same paper draws the attention of the authorities to the mischief committed by the street dogs in their falling upon the *pardanashin* ladies going out on business at night and in attacking the cycles, etc., in the daytime.

AL FUNCH.

Plague in Bihar.

15. The same paper, reporting the prevalence of plague in Bihar, regrets the absence of any reasonable steps being taken by Government to suppress, much less to stamp out, the disease. While at Lucknow Government has been spending a considerable amount of money on the construction of plague huts in the open plain, a large sum of money is being at present spent in Bihar on rat-killing, which has not had any favourable result as yet, except that it has been the making of a good many impostors. When plague appeared for the first time in Bihar, the authorities, says the paper, had been all zealous in seeing so many plague camps erected and the sanitary condition of the towns and villages sufficiently improved, while the people shrank with fear at these proceedings. And now, when the latter are ready to welcome these things, Government has practically ceased to give its attention to them.

MARWARI BANDHU, April 10th, 1907.

The ghatwans and the Port Commissioners.

16. The *Marwari Bandhu* [Calcutta] of the 10th April furnishes a list of eighteen ghatwans who have recently been forcibly ousted from their ghats by the men of the Port Commissioners, and wants to know how this has come about.

(f)—Questions affecting the land.

NIHAR, May 21st, 1907.

The collection of rents in the Midnapore *khas mahals*.

17. The *Nihar* [Contai] of the 21st May writes that the tahsildars of the local *khas mahals* are putting great pressure on the raiyats for the full payment of their rents from January to March. Further, the *karchha* has been so prepared that until the money is paid up before the expiry of March, all the money will be regarded as in arrear in April. How will the ordinary raiyat know for which year he pays his rent, there being no mention of the *Amli* year in the counterfoil rent receipts? Last year's money in arrears has been entered in the *karchha* as *hal* rent. It would be a great convenience if the authorities bring into use the Bengali year and the plan of collecting rents by *kists*.

(g)—Railways and Communications, including Canals and Irrigation.

18. The *Basumati* [Calcutta] of the 18th May mentions for notice and action by the railway authorities concerned, how on the 12th *Baisakh* last, a consignment of 80 canisters of *ghee* despatched by Mahananda Dutt & Co. from Calcutta to Monohar De at Tarakeshwar was found short of weight by 12 seers, which had been extracted through holes made on the canisters; and also how a second consignment of eight barrels of mustard oil sent by Bani Madhav Ta from Calcutta was on receipt by the consignee, Monohar De, at Tarkeshwar on the 14th *Baisakh* found short of weight by a maund and a half, taken out of holes which had been made in the barrels.

A railway complaint.

BASUMATI, May 18th, 1907.

(h)—General.

19. The *Murshidabad Hitaishi* [Murshidabad] of the 8th May warmly praises Mr. Hallifax, District Magistrate of Murshidabad, as an officer who deserves gratitude for the tact and efficiency with which he has governed his district, so as to have prevented in it the outbreak of any lawlessness in connexion with the *swadeshi* agitation such as has occurred in Eastern Bengal. Lately he is stated to have sent round a notice to the thanas under his jurisdiction, directing that any Musalman about to commit any act of lawlessness on any Hindu should be at once arrested.

In praise of Mr. Hallifax, District Magistrate of Murshidabad.

MURSHIDABAD HITAISHI, May 8th, 1907.

20. The *Medini Bandhav* [Midnapore] of the 15th May expresses satisfaction at a report which, it says, has been received that the Government of India, in deference to public opinion on the subject, has abandoned the idea of splitting Midnapore up into two districts.

The partition of Midnapore.

MEDINI BANDHAV, May 15th, 1907.

21. The *Sanjivani* [Calcutta] of the 16th May refers to a notice in the *Eastern Bengal and Assam Gazette* of the 12th May laying down the qualifications of Sub-Registrars in that province, and inquires why, since madrassa students are eligible, *tol* students should not be. It is by showing partiality like this that Government is setting the Hindus and the Musalmans by the ears.

Sub-Registrars in Eastern Bengal and Assam.

SANJIVANI, May 16th, 1907.

22. The Lieutenant-Governor of the United Provinces, says the *Bharat Mitra* [Calcutta] of the 18th May, is a wise and prudent officer. Since his assuming the administrative charge of that province, he has evidently done nothing to hurt the public feelings. Rather, he has said a good many things consistent with the popular desires, in reference to the analysis of the country sugar and the development of local industries. It is rumoured, however, says the paper, that as in Bengal, they are trying to create ill-feeling between the Hindus and the Muhammadans in this province also. A certain Muhammadan sycophant, either for his own good or at the instigation of some other persons, is alleged to have taken a fancy to impress upon the Lieutenant-Governor the advisability of the Government being hard upon the Hindus in its general treatment of them. Accordingly, Babu Mahadeo Prosad Choudhry, belonging to an old aristocracy of Allahabad, has been deprived of all the arms for which he had license, and it is in contemplation to divest many more. Are these things, asks the paper, untrue, or are they being done without the knowledge of the Lieutenant-Governor? If the former, they should be contradicted.

The Lieutenant-Governor of the United Provinces.

BHARAT MITRA. May 18th, 1907.

23. The *Howrah Hitaishi* [Howrah] of the 11th May writes as follows:—

The political situation in India.

The end of British rule in Eastern Bengal, indications of which were afforded last year by official oppressions at Barisal, is gradually becoming patent. English officials are proving themselves altogether incapable of governing the country. The sun of liberal, generous and impartial British rule has set in India. And with it the power of the British nation seems also to have fled. Otherwise why should such universal discontent prevail in India, sapping the foundation of the foreigner's rule, and why should the executive and the judiciary be tainted with partiality? We

HOWRAH HITAISHI. May 11th, 1907.

are sure that if the government of India is conducted on its present lines and fearful anarchy is allowed to prevail in the country, the glory and strength of British rule will not continue unabated. On the contrary, if the popular discontent and mistrust become permanent, the British Empire is sure to be ruined. Again, the manner in which religion is being insulted and interfered with, and women are being outraged at the secret instigation of officials may before long produce such a conflagration in the country as will not be quenched by torrents of blood and tears shed by all England or all Europe. If the Hindu community had any life in it at present and if Hindus had now been as much attached to their religion as they were before, then thousands of black and white creatures would have been sacrificed before the *Basanti Pratima* at Jamalpur, and Mother *Kali* would in reality have been adored with severed heads of men. If the Bengali Hindus had any life and self-respect left in them, the entire community would have begun offering oblations of their and their enemies' blood to the *Pitris* (forefathers), before seeing their women insulted and outraged. But the Hindu community is dead: it has neither religious conviction nor self-respect. We pray only for the return of life to it, for the day on which life will return to it, and people will be able to defend themselves by taking the life of their assailant, the wheel of India's fortune will turn in a different direction.

NIHAR, May 14th, 1907.

Lajpat Rai's deportation.

24. Who can say, asks the *Nihar* [Contai] of the 14th May, that hundreds of Indians will not be ready to follow the noble example of Lala Lajpat Rai, and sacrifice their lives for their mother-country? Providence has ordained good for India.

MEDINI BANDHAV, May 15th, 1907.

The deportation of Lala Lajpat Rai.

25. The *Medini Bandhav* [Midnapore] of the 15th May has the following with reference to the deportation of Lala Lajpat Rai:—

A strong current of excitement is flowing all over the country. Lajpat Rai's name is now on everybody's lips, irrespective of age and sex. Lala Lajpat Rai, you are blessed to-day, your purpose in life is achieved. Russian rule, based on terrible oppression, is inaugurated in British dominions. The hope of peace vanishes from India.

SOLTAN, May 17th, 1907.

Lajpat Rai's deportation.

26. The *Soltan* [Calcutta] of the 17th May speaks of the deportation of Lala Lajpat Rai as a great act of folly on the part of the Government Does the Government think that it will be able to destroy the aspirations of the rising Indian nation by banishing, punishing or crushing in one way or other the popular leaders of the country? Will the Indians calmly bear this? It is true that there was a time when Jalaluddin Afghani was banished by the Government for one word and for one stroke of his pen, and none expressed either grief or anger at this. India was not his mother-country and he was able to shake the throne of India with one speech. But Lajpat Rai's case is different. He is an Indian and well known not only in the Punjab but all over India. He is a great friend of every Indian, and his banishment has sorely grieved all Indians. Again, what does the Government expect to gain by the banishment of Lajpat Rai? India has now acquired the power of giving rise to a thousand Lajpat Rais to take the place of one Lajpat Rai deported. Our loyal and friendly advice to the Government is that it should remove the cause of the present discontents instead of deporting Lajpat Rai. The times are bad and everything should be done cautiously.

TAMALIKA, May 18th, 1907.

Lala Lajpat Rai's deportation.

27. Referring to the deportation of Lala Lajpat Rai, the *Tamalika* [Tamluk] of the 18th May says that if the English govern India for the good of the Indians and not merely for commercial gain, why are they showing such weakness, cowardice and loss of judgment? Why fear a petty man like Lajpat Rai so much? The Indians may be uneducated, but they have a strong common sense. They will surely guess the consequence of the Government's political fear, mental weakness and iniquitous action in deporting Lajpat Rai, who was only a spokesman and interpreter of the feeling that now stirs the hearts of all Indians.

HOWRAH HITAISHI, May 18th, 1907.

The deportation of Lala Lajpat Rai.

28. The *Howrah Hitaishi* [Howrah] of the 18th May has the following:—

Lajpat Rai, be praised. You are indeed deserving of praise in that, to show that you are a dear son of Mother India, you have been

presented as the first victim of this our national striving. May God in His great mercy ordain strength and good in all respects to your family and to your countrymen.

BIHAR BANDHU, May 19th, 1907.

29. Examining the various reasons advanced for the deportation of Lala Lajpat Rai, the *Bihar Bandhu* [Bankipore] of the 19th May refers, among others, to the fact that, according to one report, the throwing of bricks on the Lahore Fort was the act of the police themselves, as it was after this that the deportation was resolved upon.

The deportation of Lala Lajpat Rai.

NAVASAKTI, May 20th, 1907.

30. The *Navasakti* [Calcutta] of the 20th May, after announcing that Lala Lajpat Rai is being removed from Mandalay to still remoter places on the North-East Frontier of Burma, proceeds :—

The deportation of Lala Lajpat Rai: its significance.

Many have not yet been able to grasp what kind of an act of enmity it is to remove a heroic man of action from his field of activity. From the hostile manner in which the English are acting in regard to the Indian's striving for independence in its very infancy, nobody can have failed to understand that with Lajpat Rai, our real strivings for independence will also disappear behind the curtain. As the son of Basudev (Krishna) who smote the pride of Kangsa had to be brought up in the house of a cowherd, so, the more the enmity of the English is increasing, the more are we realising that our efforts shall have to be developed in secret and in silence. Lajpat Rai's banishment is the finger of Providence pointing out to us this new plan of action.

SANDHYA, May 17th, 1907.

31. The *Sandhya* [Calcutta] of the 17th May has the following with reference to the coming departure of Sir Denzil Ibbetson on medical leave to England :—

An attack on Sir Denzil Ibbetson.

Prompt payment in return—the elephantiasis is on the *Lat's* leg.

He who is India's Providence is a deity ever alive, awake and terrible. Have you heard the news—the Lieutenant-Governor of the Punjab has got the elephantiasis on the leg ?

It was this Lieutenant-Governor of the Punjab who got our Lajpat Rai, the lion of the Punjab, deported. And mark how there has been a prompt payment back—the elephantiasis has got suddenly hold of him; and the great matter for surprise is that he has not caught leprosy.

The Lieutenant-Governor of the Punjab is the son of a Jew and a coward to boot. All of them are low-born fellows with aristocratic names, and they come to our country and get high posts. So their heads get turned and they raise shouts of alarm.

What terrible oppression. They have by forgery, fraud and knavery thrown upon Lajpat Rai's shoulders the offence of inciting the sepoys to mutiny. If he is the son of his father, then let this *Lat* with the elephantiasis on his leg produce the papers. But has the coward that courage? That is why God has decreed the punishment of the elephantiasis. The punishments of Providence are no light ones. There is no waiting any further; he must start for England at once. Just mark how it is a case of prompt payment back. Providence knows whether the *Lat* will live or die after the elephantiasis has been operated on, but you son of a Jew, know that the curse of the people of India and the anger of Providence will penetrate even into your grave and crack your bones and skeleton into bits. Ye Indians, seeing this prompt payment back, do ye not understand that the anger of Providence is upon the *feringhis* for their oppression of Lajpat Rai? See, see, on all sides the flame of anger has been kindled furiously—it will not go out, it will not go out.

BHARAT MITRA. May 18th, 1907.

32. Referring to Sir Denzil Ibbetson's having been ordered home on sick leave, the *Bharat Mitra* [Calcutta] of the 18th May says that, having regard to the present circumstances, the people in general would go to fancy that it is to report the recent disorder in the Punjab that he has been called back to England. Sir Denzil invariably enjoyed a good reputation everywhere he worked, except as Lieutenant-Governor of the Punjab, as in this capacity he has not made a right use of his talents. He practically allowed himself to be deceived by his self-complacency and, besides, caused his

Sir Denzil Ibbetson going home on sick leave.

superior officers, who implicity relied upon his abilities as an administrator, to be victims of the deception.

SANDHYA, May 20th, 1907.

Sir Denzil Ibbetson and the deportation of Lala Lajpat Rai.

33. The *Sandhya* [Calcutta] of the 20th May has an article, "The *Punjabi Lat* has fled," in the course of which, in referring to the announcement that Sir Denzil Ibbetson is leaving his wife and children in India, it remarks that this kind of pretence will not do any longer.

Continuing, it says:—

In arresting Lajpat Rai, they have trodden on the tail of a snake. The *Punjabi Lat* has fled and now many will have to find a way for themselves.

Alas, Lajpat Rai, whither have they taken you? They are taking you absolutely to the Frontier of China. There is risk to life there; and if in any way you lose your life, they will send the information that the Burma *dacoit* has killed you—*bus*.

O! ye Indians, do not your hearts ache? For how long time will you lie insensible?

MARWARI BANDHU, May 15th, 1907.

The situation in the Punjab.

34. The *Marwari Bandhu* [Calcutta] of the 15th May writes:—

It is astonishing to see the Punjab executive officers taking the recent disorder in the province as a prelude to another mutiny in India Evidently, they are mistaken, so far. There is hardly any person in the country so silly and insensible as to bear hostility towards British rule which has, admittedly, been the bringer of comfort, happiness and peace to its subjects. The Indians have been living in peace and comfort, relying upon the justice of the British Government. The principal men among them place every confidence in it, or else how could they have placed all their wealth in the hands of the Government and contented themselves with scraps of paper known as Government Securities? The Indians sincerely admit that India has seen a considerable improvement during its British administration, worked out chiefly by its English rulers. It is the Western education that has been making the Indian people beg of the Government what it has promised them. We are quite sure that no foreign subjects can compare with the Punjabis in respect of their devotedness to their rulers. The Punjabis did not at all murmur at the British Government's assuming the kingdom of the late Raja Dhalip Singh, the heir-apparent of the late Raja Ranjit Singh of the Punjab; nor did they in any way express their dissatisfaction at the former's being sent out to England for education, though it virtually amounted to his banishment. During the mutiny of 1857, the Punjabis proved true to their colour. It was they that adequately helped the Government in restoring order, while British rule had been hanging by a thread in consequence of the above event. Our experience is that the Punjab has never been lacking in its devotion to the British throne.

Confessedly, the Punjabis lately gave themselves up to agitation, when they saw that the Government had been grudging to give over to them what they had been promised under the Queen's Proclamation and that they were not getting the powers which subject people should ordinarily be invested with. And since they are naturally zealous and strong in their conduct in connexion with what they identify themselves with, they have been equally so in their recent public speeches. And it is this straightforwardness on their part that terrified the local executive officers into entertaining an idea of an outbreak of mutiny in the Punjab.

In our opinion the Government proceedings have been simply preposterous. Surely, they are imprudent that advocate the banishment of the accused or the infliction of any other punishment upon them. Evidently it is the executive officers of the Punjab that are responsible for this unrest and disquiet in the province. These are practically the outburst of their fear as well as the outcome of the measures adopted by them in proceeding against so many public speakers. We trust that the Government will mend its present policy and adopt one of sympathy towards its subjects. It should make it a point to ascertain what the Indians ultimately want from it, what are their troubles, and what accounts for the absence of contentment among them.

35. The *Sandhya* [Calcutta] of the 20th May, in referring to an announcement made in the *Statesman* of Calcutta recently that a native regiment at Umballa had to be lately disbanded in consequence of the present unrest in the Punjab, writes that this disbandment of an entire regiment shows that the *feringhis* have absolutely lost control of themselves. Although the matter has been kept suppressed, one can easily understand that the disbanded regiment was one of Sikhs. Mark now the faithlessness of the *feringhis* to their salt. It was these Sikhs who saved the *feringhis* at the time of the sepoy war. If the Sikhs had not on that occasion taken up their stand beside the *feringhis*, the latter would have been by this time compelled to flee the country, bag and baggage. The Sikhs have bared their breasts for the *feringhi* in many a battle, while the latter has from behind enjoyed all the fun. It is the Sikhs with such records that the *feringhis* now distrust. There is something rotten in the state of Denmark. There is no second race equal to these for faithlessness to the salt. Anyhow, when the *feringhis* have humiliated the Sikhs and disbanded an entire regiment, something should be done as a measure of redress.

SANDHYA, May 20th, 1907.

Alleged disbanding of a native regiment at Umballa.

Let it be hereby made known that at least 200 men of this regiment can be provided with good posts in Bengal. Sikhs are badly needed in this country, and it would be well if the press in the Punjab publish this. These humiliated Sikhs shall be welcomed in Bengal, and if they are accepted and welcomed in the Punjab, in Maharashtra and in the North-West, the humiliation which has been put on them will to some extent be set off and sense brought to those who are faithless to their salt.

36. It has already been observed, and is being repeatedly urged, says the *Hitvarta* [Calcutta] of the 12th May, that so long as Mr. Clarke will continue Magistrate of Mymensingh, the maltreatment of the Hindus by the Muhammadans will not cease in that district. In addition to their seeing the temples demolished, the modesty of the Hindu ladies violated, and the zamindari *kutcheries looted*, the Government executive officers have been committing lawlessness, says the paper, in different other ways also, namely, in holding search in the temple of Mataji Doyamae, as well as in tolerating, as it were, the plunder of Bakshiganj and Dewanganj bazars by the ruffians.

HITVARTA, May 12th, 1907.

Anarchy at Jamalpur. The situation in Mymensingh.

37. The *Daily Hitavadi* [Calcutta] of the 13th May says that the Sub-Registrar of Jamalpur, Mymensingh district, has become notorious by his connexion with the recent disturbances at the place. The officials alone know why they used this important person as their instrument in the furtherance of their designs. It is hoped that Mr. Hare will depute an impartial officer to enquire into the conduct of this man.

DAILY HITAVADI, May 13th, 1907.

The Sub-Registrar of Jamalpur.

38. Referring to the following recent statement by Mr. Morley in the Commons ;—

SANJIVANI, May 16th, 1907.

Mr. Morley and the situation in Eastern Bengal.

"The situation in Eastern Bengal was strained, owing to the bitterness existing between Hindus and Muhammadans, consequent on attempts made to compel Muhammadans, by violence, to abstain from the purchasing of foreign goods."

the *Sanjivani* [Calcutta] of the 16th May remarks that the true history of these incidents is the uprising of the lower classes of Musalmans against the Hindus. It is at the encouragement of the officials that this strife between Hindu and Musalman has begun. Mr. Morley has not been told of the truth in this matter.

39. People are saying, writes the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th May, that but for the instigation of the Government, the Musalmans would not have been able to commit atrocities on the Hindus at Jamalpur. And this opinion is quite natural, for who will believe that the Musalmans have the power to stop the wheel of British administration in India by creating a terrible state of anarchy in the country? The Jamalpur incidents show a deplorable want of the sense of responsibility in the officers of the Government.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, May 16th, 1907.

The Jamalpur incidents.

MIHIR-O-SUDHAKAR, May 17th, 1907.

"Government and the revolutionaries."

40. The *Mihir-o-Sudhahar* [Calcutta] of the 17th May, in the course of an article on "Government and the Revolutionaries," after expressing its satisfaction at the passing of Ordinance No. 1 of 1907, and suggesting that by not having had recourse to such legislation before, Government has proved itself weak and made itself ridiculous, proceeds to inquire who it is, whether Mr. Hare or Sir Denzil Ibbetson, that has persuaded Lord Minto to undertake this piece of legislation. The paper concludes:—

Can we not ask now, why Lord Minto should not resign to expiate the sin committed by the removal of Sir B. Fuller for his love of justice and keen foresight?

Anyhow, why have not seditious meetings been stopped in like manner in Western Bengal and in the rest of India? And what steps have been taken for the repression of those rowdies who fired shots under the orders of the seditious agitators in Eastern Bengal? Will this flame of revolt be extinguished if only Lala Lajpat Rai is deported? It is Western Bengal that is the centre of the revolutionaries, and it is from here that sedition originated. But why has nothing been done to these rowdies? We believe that if Government proceeds with a little courage, the showy activity of these revolutionaries in all the provinces will quickly relax.

DAILY HITAVADI, May 17th, 1907.

The Khulna Conference.

41. Referring to the prohibition of the holding of the Khulna District Conference, the *Daily Hitavadi* [Calcutta] of the 17th May writes as follows:—

Will it be criminal to hold the Conference secretly? Was it the object of the Conference to abuse the Musalman or any other community at Khulna that the latter might be provoked into breaking the peace? Have the Musalmans any malady which makes them mad at the very sight of a Hindu gathering? If not, why should they be displeased at a concourse of Hindus from other places? Many are the meetings of Provincial and District Conferences that have already been held in the country, and in every one of them the Hindus have vastly outnumbered the Musalmans. But has the superior strength of the Hindus ever led them to attack the Musalmans on any of these occasions? If not, how did the Magistrate of Khulna conclude that a gathering of Hindus at the place might lead to a violent friction between them and the Musalmans?

The Magistrate has said that the Hindus at Khulna have been fearing an attack from the Musalmans. The Musalmans, however, fear no such treatment from the Hindus. In this state of things, the reasonable conclusion would be that an increase in the strength of the Hindus by the influx of a large number of their co-religionists from other places would only serve to prevent the apprehended Musalman attack. Cannot the Magistrate understand this simple thing, or is it his intention to make such provision as to facilitate the Hindu minority being oppressed by the superior strength of Musalman *gundas*?

In fact, the officials aim at laying the axe at the root of the growing national sentiment in India, a sentiment fostered and encouraged by popular conferences. The strength of the populace is increasing and people are seeing the fruits of self-reliance. This has alarmed the officials and led them to resolve on a stopping of public meetings. Their conduct towards the Indians in this respect is similar to that of the wolf towards the lamb as described in the well-known fable of Æsop.

We should, however, be grateful to the Government for its current policy in dealing with us. It is only now that we are feeling that the English have come to India for the good of the Indians. British rule during the last one hundred and fifty years has not only done very little good to the Indians, but has made famines frequent and the people extremely effeminate and almost lifeless, as is proved by the incidents that have recently occurred at Jamalpur and Dewanganj. The Russian policy, which the Government has now adopted, will, however, soon bring back activity to Indian life. And the force of this internal activity is sure to be augmented by the closing up of its vents. Why should we not, therefore, be grateful to the officials for the oppressions they are committing on us?

BANGAVASI. May 18th, 1907.

Government and the situation in Eastern Bengal.

42. The *Bangavasi* [Calcutta] of the 18th May says that everything tends to prove that the present undesirable state of things in Eastern Bengal has been knowingly and wilfully brought about by English officials. The *gundas*

are openly declaring that the officials are on their side. Against this charge neither the Viceroy nor his subordinate officials have as yet made any declaration. The officials in England also are silent on this point. Lord Minto's studied indifference to the serious affairs in Eastern Bengal, the calm and unconcerned mood in which he has occupied himself with simply promulgating ordinances against students, teachers and public meetings, at a time when life, property and honour are seriously jeopardised, naturally leads people to think that he is an instigator of the atrocities that are rampant in the country. Mr. Morley, too, has tried to explain away the matter as a friction between Hindus and Musalmans, generated by the boycott propaganda of the former. As a matter of fact, with the exception of Nawab Salimulla and his followers, the Musalman community is at one with the Hindus in accepting the *swadeshi* vow. It was only the other day that a meeting was held at Rajshahi for Hindus and Musalmans jointly to advance the *swadeshi* cause; and every respectable Musalman is sorry for the occurrences in Eastern Bengal. The ill-feeling of the Musalman community against the Hindus is a fiction. The violence and oppression to which the latter have been subjected are the work of a few ruffians instigated by some Musalman conspirators and officials. Does not Mr. Morley know this? If he does, he too belongs to the party of instigators of the atrocities in Eastern Bengal? Taking, however, for granted that the boycott movement is at the root of the evil, that is no reason why images of gods and goddesses should be mutilated, Hindu women should be outraged, *cutcherries* should be searched by the police, with a view to disarm the Hindus, oppressed and prosecuted, as they are; property should be demolished by the police on the pretext of making searches, and *gundas* should go on plundering in the presence of the police? If any one has wrongfully prevented any Musalman from purchasing *belati* articles, punish him by the law, but does that justify the perpetration of the above atrocities? Why is Mr. Morley silent over these horrible atrocities? Does it not indicate that he too is an instigator of them? Mr. Morley, perhaps, thinks that the weak, unarmed, indigent, and starving Hindus are as powerless against him as against the British nation. But it is a fact that the fire of discontent burns in the hearts of crores of Hindus. And this fire, finding vent in their sighs and expression in their curses, is capable of destroying the whole world.

43. The *Hindusthan* [Calcutta] of the 18th May suggests to Government the desirability of deporting, as it has done in the case of Lajpat Rai in the Punjab, one or two of the mean-minded and self-seeking Musalmans who in its opinion are stirring up their poorer co-religionists in Eastern Bengal against their Hindu fellow-subjects.

HINDUSTHAN, May 18th. 1907.

The situation in Eastern Bengal: A suggestion.

44. Referring to the order of Mr. Hughes Buller prohibiting the carrying between the hours of sunset and sunrise of *lathis* other than those of certain specified dimensions in certain places at Barisal, the *Sandhya* [Calcutta] of the 21st May remarks:—

SANDHYA, May 21st, 1907.

Mr. Hughes Buller and *lathis* at Barisal.

Silence is best now—but at the same time there will certainly be no dearth of bamboos at Barisal. What is there to be anxious about?—the art acquired remains in the arm and the bamboo remains in the clump. Let both remain. What is there to be anxious about?

III.—LEGISLATION.

45. Referring to the public meetings ordinance, the *Daily Hitavadi* [Calcutta] of the 13th May writes as follows:—

DAILY HITAVADI, May 13th, 1907.

"The good sense of the officials."

Bengali speechification has reduced the sale of *belati* articles. The success of the *swadeshi* movement in Eastern Bengal shows that the majority of the Musalman population of that province is in favour of it. People, therefore, are convinced that, led by a crooked policy, Government has purchased the adherence of the badly involved Nawab of Dacca with the promise of a loan at a small rate of interest, and is trying to suppress the *swadeshi* agitation by stirring up, with his help, a class of senseless, illiterate Musalmans against the Hindus. The officials have, however, given out that the shout of *Bande Mataram* irritates the Musalmans, and that unless this shout

is stopped, there will be no end of the disturbances caused by them. And on the pretext of these disturbances Government has stopped public speaking.

The ordinance has not at all astonished us. The truthful English are introducing the Russian system of administration in India, although the *swadeshi* agitation is perfectly legal. The result of this will be that, goaded by this Russian system of administration, the people of the country will learn to behave like the Russian populace. The feelings, which so long used to find vent in speechification, will henceforth remain pent up in men's hearts. And we believe that the result of this will be more serious in this country than it has been in Russia.

We never imagined that the downfall of the English was so near. Even two years ago we did not think that the British lion would so soon reach the climax of cowardice and narrowness. But now we see that through despotism and disregard for justice and equity the British lion has lost his courage. Speechification has consequently been stopped, and thus the only means which the people possessed of giving vent to their feelings and grievances has been destroyed. Perhaps to-morrow we shall hear that an ordinance has been issued robbing the press of its liberty.

There is nothing which a coward is not capable of doing. Senseless people lay the axe at their own feet. The evil propensities and weakness of the ruling power are shown in the oppressions that are committed on its subjects. The policy that has been adopted in the Punjab and the gagging ordinance that has been issued in Eastern Bengal indicate the perversity of the intellect of the English. Every intelligent man now sees that this perversity is the precusor of ruin.

The ordinance will stop speechification, but not the discontent which stimulates it. This discontent will henceforth find vent in other ways. The idea that good can result from attempts to suppress discontent without removing its causes, is novel. If it makes a revolution inevitable, it will be useless for the English to repent in future.

It is true that what is harmful to the sovereign is harmful to the subject. But considering our present felicitous condition, what change for the worse can any harm to the English bring on us? The weak are being oppressed by the strong; shops and markets are being freely plundered; houses are being burnt down; holy shrines are being desecrated; images of gods and goddesses are being mutilated, and insult and outrage on women in broad daylight have become incidents of almost daily occurrence, but the officials are either calm and inactive or lending support to the ruffians. What greater evils can a revolution bring on us? The conduct of the English in the present time will bring them only to repentance in future.

Official oppression is breaking the enchanted sleep of the Indians, specially of the Bengalis. Sluggishness and inactivity are passing off. In the place of complete reliance on the English, the Bengalis are learning to have reliance on their own nation and their own strength. Just as fire purifies gold, so is official oppression purifying the Bengali character. The more the Bengali is beset with dangers, the more will his strength, courage, patriotism, fellow-feeling and spirit of unity bloom forth. The disturbances caused by the Musalmans have turned the eyes of the Bengalis towards self-defence.

The path for attaining the ideal which has been set up in this country by speechification, will be greatly widened by its cessation. Silence will increase the earnestness of the Bengali's mind, infuse spirit in his heart and enhance his strength in various ways. We, therefore, consider the hard rules promulgated by the officials as calculated to do us immense good. The more their oppressions increase and the more people are banished, imprisoned and flogged, the more the privilege of holding public meetings is curtailed, the liberty of the press is taken away, students are oppressed and the innocent are persecuted by the wicked, the more will the path of our attaining manliness be cleared. We have rotted in peace for a long time; ease and luxury have made us worthless, even unworthy of the name of man. Now we have seen our mistake, and we do not want peace and ease any longer. We want manliness, we want official oppressions and persecutions. Fortunately for us, good sense prevails among the officials; they are acquiring the tendency of behaving in a manner calculated to open the eyes of the people. The result of this will be that

the progress which otherwise it would have taken the Bengalis ten years to make will now be made in ten days. Since oppressions alone will lead to good, we no longer pray for relief. May such good sense daily find favour among the officials—*Bande Mataram.*

46. The *Navasakti* [Calcutta] of the 15th May writes as follows:— NAVASAKTI. May 15th, 1907.

The public meeting ordinance.

The Viceroy has ordered that political meetings shall not be allowed to be held in East Bengal, Assam and the Punjab. Many will perhaps be pained by this intelligence. But "well done," say we. There is one more piece of cloth wrapped round the tail of the monkey-hero. One part of the country is on fire and nothing would serve but that another part too must now be on fire. The speakers must now, whether they will it or not, vent their spleen in Western Bengal. The people of East Bengal were keeping that part of the country hot by pouring out their own life-blood. But West Bengal remained cold. The evil genius saw that this would not do and so he took possession of Lord Minto's mind.

47. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th May writes that the prohibition of meetings authorised by Ordinance No. 1 of 1907, if it does any harm, will injure not the people but the Government. With the suppression of the press and of public meetings, the entire country will set itself to achieve its ends silently, and who can say what different kinds of feeling may not find a breeding-ground in the body politic as a consequence? The people may bow to a policy of severe repression by Government for the time, but gradually they will try to lift up their heads again, with perhaps very disastrous consequence. An oppressed people cannot think of all the *pros* and *cons*. Oppression only adds to the strength of the forces of reaction. To gag a people is, therefore, injurious not to the governed but to the governor. SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, May 16th, 1907.

Ordinance No. 1 of 1907.

What good do meetings do to the people? Have the hundreds of meetings in which the speakers cried themselves hoarse preaching unity between Hindu and Musalman proved at all efficacious? Meetings may do some good if only the rulers regard them with respect, which is certainly not how the English look upon meetings of the Bengalis. Meetings and associations have not yet done any good to the people and are not likely to do so either. On the other hand, there are men in the country who are eager to do good to the country silently, but who are now kept in the background by the superior pushfulness of some self-seekers who, by their injudicious and exaggerated utterances in public, retard real good work for the country. Under the circumstances, the prohibition of meetings by this ordinance cannot be at all looked upon as a matter for regret.

VI.—MISCELLANEOUS.

48. *Al Punch* [Bankipore] of the 2nd May regrets to hear that the Hindus and the Muhammadans of Jamalpur have been falling out with each other, for some time past. AL PUNCH, May 2nd, 1907.

The affairs at Jamalpur.

49. In the course of an article headed "Get ready," the *Jasohar* [Jessore] of the 9th May writes:— JASOHAR, May 9th, 1907.

"Get ready."

Considering the aspect of the present-day politics which aims at the destruction of the power of the people, considering how the foreign merchants have become mad because their interests have been injured, considering also, on the other hand, how firm and resolute the *santan sampraday* (association of sons) initiated into the principle of *Bande Mataram* are, all thoughtful men apprehend that blood will soon flow freely all over Bengal if not over the whole wide expanse of India. But what is there to be afraid of? What have they to fear deaths for, who are dying in swarms, dying of cholera, dying of malaria, dying of starvation, and dying of diseases induced by starvation? Since death it must be, it is desirable that the death be one worthy of a man, such a death as will inaugurate a new life in India. That is why, guided by Providence, devoted followers of the Mother are warning every household. Prepare all to solve the livelihood difficulty, to rid the country of evil, to protect female honour and to defend yourselves in the revolution that is impending.

HITVARTA, May 12th, 1907.

Englishmen, beware.

50. The matter underlying the marginally-noted heading reproduced by the *Hitvarta* [Calcutta] of the 12th May from the *Daily Hitavadi* of the 6th instant has already been embodied in the report for the week ending the 11th May 1907.

HITVARTA.

The mutilation of the image of *Kali* and the *Englishman*.

51. Quoting the *Englishman's* remarks on the mutilation of the image of *Kali* by the Muhammadans:—"the image of *Kali* which was mutilated by the Muhammadan mob at Jamalpur was a clay one of the kind that is carried in procession and then thrown into the river. It was located not in a properly constructed and ancient shrine, but in a small hut of thatch, evidently put up to protect the image from the weather," the same paper notes that its contemporary considers the event nothing more than trifling, as it appears from the tone of its pronouncements. By the bye, while making the above remarks, it (the *Englishman*) keeps silent, adds the paper, about the matter relating to the Muhammadan rowdies carrying away the widowed daughter and daughter-in-law of one Sitanath Yogi. In fact, had this outrage been committed in reference to any white-complexioned, much less a coal-black, body among those coming under the category of the "Imperial Anglo-Indians," the *Englishman* would have no doubt behaved like a wild bullock, and stirred up the earth with its horns, in fury. Really, these Anglo-Indians in whose society the loss of female modesty can be recompensed with money cannot be sensible of the modesty of the Hindu women. As for Sitanath referred to above, the compensation of a crore of rupees to him cannot make good even one-millionth of the loss he has suffered.

HITVARTA.

The situation in the Punjab.

52. A Lahore correspondent of the same paper reports that the European population of Lahore has been seized with panic since the recent disturbance in that city. The writer also enumerates a series of events as sequels to the present change in the normal situation in the Punjab.

MARWARI BANDHU, May 15th, 1907.

The situation in the Punjab.

53. The *Marwari Bandhu* [Calcutta] of the 15th May refers to the version of the *Civil and Military Gazette* and the *Amrita Bazar Patrika* as also to the deposition of the Deputy Commissioner, Rawalpindi, in describing the present situation in the Punjab, touching besides upon the recent affray at Lahore, the non-apprehension of Ajit Singh, and the unrest at Sialkot.

NIHAR, May 14th, 1907.

"Sleep no more; open your eyes and see."

54. The *Nihar* [Contai] of the 14th May writes as follows:—

This time we distinctly hear the solemn call of the poet, "Sleep no more; open your eyes and see." What shall we see with our eyes open? We were so long sleeping under the charm of English officials, and now what shall we see after being awakened by their lashes? We shall see that we have begun to pay the penalty of the offence which our forefathers committed on the field of Plassey by conspiring for the ruin of Nawab Seraj-ud-daula; we shall see that we are reaping the consequence of the foolish act which they did by snatching away the sceptre and the rod from the hands of the Nawab and placing them in the hands of tradesmen holding balances their hands; we shall see that the justice and peace for which we sought the protection of the English have disappeared; we shall see that we have neither food nor clothing nor honour, but like slaves, are trampled under foot by the English and have been reduced to the condition of puppets in their hands; that the wheel of our fortune is turned by the movements of their fingers; that we are hated more than a man hates cats and dogs; that we are weak like women, and are, like cowards, begging alms of the English under the pangs of starvation caused by severe famine; we shall see that the strength of our own self has been lost; that we are no longer able to call ourselves descendants of Aryans, and that, subject to the English in everything, we are unworthy of being called men. This is why the English have begun to oppress us according to their sweet will and we are calmly bearing their oppressions.

The English have now begun to openly interfere with our religion. Can our faith in them last after this? Though inhabitants of the Ind of fabulous wealth, we are yet poor and famished; we have given gold and silver in exchange for glass and enamel; being unarmed, the cry of dogs and jackals frightens us, and now we are going to lose our religion The religiously

disposed Hindu can bear everything, except insult offered to his religion, for which he will not shrink from shedding even his life-blood. And this the Indian, whose help is religion, is ready to do if the Sovereign does not punish the official who has violated the Queen's Proclamation and insulted his religion. We have no arms, no strength; we shall not insult our Sovereign by turning rebels. We shall use the strength which we have still got. We have still the strength of sacrificing ourselves for our religion, our country and the good of our Mother; we have not yet lost the strength of shedding the warm blood of our hearts. This we shall do—we shall sacrifice our lives for the Mother—we shall calmly expose ourselves to the fire of English cannon; we shall never bear insults offered to our religion. Come brethren, hearken to the poet's call, and be determined to avenge the insult offered to the Mother. Rely on the strength of your own selves. Do not seek favour from anybody.

55. The *Marwari Bandhu* [Calcutta] of the 15th May reports that, seeing that the Government of Eastern Bengal has been practically doing nothing to put down the villanies the Muhammadans are alleged to have been perpetra ing upon the Hindus of Daulatganj, Jamalpur and Bakhshiganj, in the Mymensingh district, the local Marwaris have wired to the Chief of Bikaneer soliciting the favour of his moving the Government of India to ask the Local Government to be fair and just in its treatment of the people in general, in connexion with the current disorder.

MARWARI BANDHU, May 15th, 1907.

The disorder in the district of Mymensingh.

56. The *Navasakti* [Calcutta] of the 15th May writes as follows under the heading, "A fire, it would seem, is about to break out":—

NAVASAKTI, May 15th, 1907.

An apprehended conflagration.

No one ever thought, till quite lately, that English dominion would rush so soon towards destruction. The sovereign power that is not based upon the people's affection is doomed to destruction. And respect for truth must compel one to admit that the English are removed very far from the hearts of the people of this country.

Those who felt such delight, in boyhood, in reading in history of British victories now feel delight in hearing news of British reverses. For more than a hundred years past the English have been the teachers of the people of this country. How comes it, then, that so deep an antipathy to the English has sprung up in the hearts of those who have received English education? Instead of seeking to investigate the cause of this phenomenon, the English are for keeping in subjection 300 millions of people by dint of oppression, harassment and brute force. But they never pause to consider who it is who have kindled this fire.

Hanuman, the monkey-hero, went to Lanka without any thought of burning that place or any appliances for that work of destruction. But the *Rakshasas* wrapped round the money-hero's tail their own clothes torn into shreds for the purpose. They saturated the tail so wrapped up with pail after pail of oil and clarified butter which they brought out of their own homes and at last set fire to it with their own hands. And the result was that golden Lanka was reduced to a heap of ashes.

In the same way, the English, too, have been accumulating all appliances needed for burning the golden Lanka of their own prosperity, and have with their own hands set fire to them. It would seem as if a fire was about to break out.

The ill-treatment by Englishmen has become unbearable to Indians. Life, wealth and honour—of all these three have the English robbed us. It is impossible for us to forget it that, favoured children of the goddess of plenty as we are, millions of us Indians are perishing to-day for want of food.

Our mercantile race of rulers are all in all in the empire. They have drained away to the best of their powers, the wealth of India. For want of money, there are deaths from starvation, and premature deaths from plague and malaria. Death! Death!! Death!!! The horrid shadow of death is dancing on India, which is one vast cremation ground. Over and above this, there is death from the kicks and blows of Englishmen, and this is death above death. Hundreds of Englishmen have killed no one knows how many hundreds of natives. How many Englishmen have been punished with death for this? Some common English soldiers, a class composed for the

most part of low people, killed a respectable and universally respected native. In the trial that ensued the soldiers were sentenced to imprisonment. In incidents of this class this is an instance of exemplary justice. But we know that imprisonment in no way interferes with the comforts of an Englishman, and that many Englishmen live in jail more comfortably than even a son-in-law living as a temporary guest in his father-in-law's house.

The result is that the life, wealth and honour of the people of this country have become mere playthings in the hands of Europeans. The people of this country have been seeing this for a long time, and the seeds of antipathy and revenge have been sown in their hearts.

At first, people were in the habit of having recourse to law for these instances of maltreatment, but gradually as they came to see that the law was powerless to protect them from the oppressions of white men, the seeds of antipathy began to sprout forth in their hearts, and that sprout became a tree at the time of the Boer War. Not only did the people of this country then eagerly await tidings published in the press of humiliation of the English by the Boers, but they wished for such humiliation with all their hearts. We have heard that on the day Cronje surrendered, a clerk serving in a European office of this city sat silent without any thought of his accustomed bath and meal. His servant came and said:—"Babu, it is time for office. Won't you bathe and eat?" The Babu got angry, and giving the servant a slap on the face, "Fellow, don't you know that Cronje is a prisoner to-day? What should then one want with bathing and eating?" Such was the feeling of many in this country at that time. Are the Boers our friends that we rejoiced at their victories and sorrowed for their defeats? As a matter of fact, the Boers are our bitter enemies. But so strong is the antipathy cherished by the people of this country against the English that they are gratified to see the English humiliated by anybody, no matter who he may be. You insult me at every step, and I am powerless to avenge myself for such wrong. Is it not natural for me to feel glad when any one pulls you by the ear, in these circumstances, no matter whether he who pulls you by the ear is my friend or my enemy? Englishmen, can you say who it is that have kept this flame of animosity ablaze in the hearts of the inoffensive Indians by daily libations?

In the first period, Englishmen appeared on the scene as our friends; in the second period, they became our masters; in the third period, they began to draw farther and farther away from us, and now in the fourth period they have turned out our enemies. Englishmen now belabour us with *lathis* if we address our own mother as mother; they set the police and Gurkha on our track if we try to stop the import of foreign articles in our anxiety to promote our indigenous trade and industries; they set Hindus and Musalmans by the ear if they see signs of an approaching union, and our oppressors are encouraged and promoted. They send our young boys to jail for the lightest offences. What more shall we say of their injustice and oppression? Not even all the waters of the ocean shall wash away from the pages of history the disgrace which the English have earned during the last two years. So long Englishmen affected honesty, but now they have thrown off the mask. In Comilla, Hindus and Musalmans have fought each other. The Hindus believe that this fight of theirs is virtually not with the Musalmans but with Englishmen. As Arjuna fought Vishma, placing Sikhandi before him, so Englishmen have taken to oppressing the Hindus, placing the Musalmans before them.

A drowning man catches at a straw. So Englishmen are trying to suppress the *swadeshi* agitation with the help of Nawab Salimulla of Dacca. Salimulla is a Nawab recognised as such by the English, but he has no place in the hearts of educated men belonging to any community. The way in which an attempt has been made to rob the people of this country of their life, wealth and honour by the agency of some *gundas* by means of misleading a few indiscreet zamindars and by giving them undue encouragement, has set ablaze the flame of animosity like wild fire in the hearts of the people of this country. Then, again, the sanctity of both religion and the *zenana* has been violated in Jamalpur. The image of a goddes has been demolished and *zenana* women have been abducted. The Hindu, having been attacked in his two most sensitive parts, has been initiated in the formula of death. It

would seem as if a fire was about to break out in consequence of ill-treatment by the perverse English.

Those who violate the sanctity of religion or of the *zenana* are enemies, whether they be Hindus, Musalmans or Englishmen. Where is the dog who will be afraid of rifles, cannon or bayonets when he sees his mother or sister dishonoured before him?

Those Englishmen are the true enemies of the English nation, who excite the whole Indian nation by pricking them with bayonets in the most sensitive point of their national life and then seek to allay that excitement by holding out a threat of using bayonets. It is doubtful whether even the actions of a hundred Lajpat Rais would have infused into our national life that amount of vigour which Englishmen have added to it by unjustly banishing Lajpat Rai. From seeing the logs that the English are with all their efforts heaping on with a view to extinguish our sacrificial fire, it would seem as if a fire was about to break out.

57. The same paper has the following:— NAVASAKTI, May 15th, 1907.

The situation of the British authorities.

Every officer concerned with the Indian administration from Minto and Morley downwards is seized and perturbed by a fear of an impending political storm. The cry that "the ship of the state is in danger" is in everybody's mouth. There is mustering of rifles and cannon and the busy bustle of the military. But O British lion! conduct such as this ill beseems your leonine prowess. Did the prowess of the king of beasts consist then in his roar alone? Or is this groundless alarm the effect of a consciousness on the part of Englishmen that the day of reckoning is come when they must atone for the hundred sins they have committed. "Conscience," says the English poet, "makes cowards of us all." Is this alarm, this apprehension, this craven fear then really the outcome of the silent but solemn rebuke of your own guilty conscience? These sleepless nights, this trembling at your own shadow, this starting at the murmuring even of leaves, this restless running to and fro with trembling limbs, though, at the same time, with every outward show of courage,—is all this which makes you an object of ridicule even to those whom you laughed at as "jackals," and creatures of no account, an atonement for your huge deception at Plassey? Be that as it may, the English authorities are now in a miserable plight.

58. In the course of an article on "National Awakening," the *Sanjivani* [Calcutta] of the 16th May has the following:— SANJIVANI, May 16th, 1907.

"National awakening."

The stories of oppression on all sides which are being daily heard suggest that a great revolution co-extensive with all India is beginning. In Eastern Bengal English rule has ceased now, and the Musalman *gundas* in parties are *looting* the villages by the strength of the *lathi*, setting fire to houses and homes, and persecuting men who are devoted to the service of their native land. Those with whom rested so long the duty of protecting the inoffensive villager from the hands of the oppressor are nowadays passively looking on at these sights which make one's hair stand on end. This infection is spreading to almost all the districts of Eastern Bengal and the sky is being rent with the wails of helpless Hindu females. What should now be done? From all sides from the inmost hearts of the Hindus rises the question, what should be done now? Will ye hear; will ye, men and women of Eastern Bengal ground by oppression, hear what should be done? As ye have come to regard the gaol as a place of pilgrimage, so in every home welcome death, God's immortal blessing. It is long since ye have lost this immortal treasure; that is why in every place your ladies are being insulted without cessation; that is why the sky of Bengal reverberates to the wails of the chaste woman. Place sharpened knives in the hands of the ladies of your household, and tell them, in the name of *Sita* and *Savitri*, that this knife at one time preserved the chastity of the females of India and that in life and in death they are not to part with it. And ye, Bengali youths, band yourselves and make a stand in every village for the defence of the honour of Hindu females. Despair not. Upon the sacred soil of Hindusthan, how many demons have played the fiend's part, but there are no signs of them left to-day, whereas the Hindu still survives. Make a stand once, in the name of God, for the defence of your home and your women. The fiends of hell are rushing about calling for

a sacrifice. There is no longer time now to dream dreams; the drum which precedes the offering of sacrifices has sounded in Eastern Bengal, and out of those sounds, is being heard, like the river which heralds the on-coming of a cataclysm, the sound of India's awakening. "Despair ye not." The curse of the chaste woman will never go unfructuous on the sacred soil of India. And in the midst of this trouble forget not one thing, and that is, that the Musalmans are dancing like marionettes; recognise those who are pulling the strings from behind and do not regard the Musalman as an outsider.

HITAVADI, May 17th, 1907.

59. The *Hitavadi* [Calcutta] of the 17th May says that those who expected justice at the hands of the Liberal Government have now only to hang down their heads in shame. It is with the approval of "Honest" John Morley that the cool-headed and shrewd statesman Lord Minto has exiled the famous popular leader of the Punjab, Lala Lajpat Rai. So much, then, for liberalism, for equality and for justice! To oppress the weak is the guiding principle of the strong.

The situation and its remedy.

Instead of taking steps to check those officials who are proving themselves enemies of the Empire by creating discontent in this country of contentment by their oppressions and high-handedness, whose conduct has made the people lose their respect for the English nation and their confidence in British law-courts and undermined their sense of security of life, property and honour under British rule, the authorities, high and low, are all seen to be anxious to persecute those patriots who are explaining to the people the true state of things, are asking for a redress of the oppressions, are endeavouring to make British rule permanent and to increase its glory, and who are real well-wishers of the Empire.

The authorities have given up the old and eternal duty of the sovereign to rule for the good of his subjects. The English nation now consider it their first duty as rulers to please their own kith and kin. They do not hesitate nowadays to trample upon the interests of the black natives in order to please the white men. But if the natives protest, they incur official displeasure. As official morality now goes, there is nothing wrong on the part of the officials to commit oppression, but it is a heinous offence on the part of the subjects to protest. No one, indeed, is in the least anxious to remove the causes of the discontent. But arrangements are made to punish and repress those who cannot suppress their feelings or nurse them in secret, but give vent to their discontent. This is the policy which is supported by all officials, from the insignificant Magistrate Emerson up to the Viceroy and the Secretary of State, John Morley.

The law, too, has had a new interpretation put upon it, and it is held to be a serious crime to set class against class. But is is not culpable on the part of the Englishmen and their tools, a class of foolish Musalmans, to commit this crime, though anything said by the Hindus against any other class is held enough cause for sending them to jail. The authorities no longer consider it their duty to protect the lives and property of their Hindu subjects. And those who cry out at the loss of their property are sent to jail or repressed by the *lathis* of the police and the clubs of the Gurkhas. Nawab Salimulla in public meetings incited his co-religionists against the Hindus and this led to anarchy in Eastern Bengal. But not a hair of Salimulla's head was injured, the officials and the selfish white community rather doing their best to exculpate him. On the other hand, those people who protested at a public meeting at Rawalpindi against official despotism were sent to *hajat*, and not a few respectable men were persecuted for encouraging the use of *swadeshi* goods.

The sole remedy for this state of things is for the people to take a firm resolve to boycott English-made goods, and to stick to the resolve even at the cost of their lives.

SANDHYA, May 17th, 1907.

60. In an article on the "*Feringhi's* drum of war," the *Sandhya* [Calcutta] of the 17th May writes :—

"The *feringhi's* drum of war."

Fifty years ago the sepoys sounded the war drum and the blood of the *feringhi* flowed copiously on the soil of India. Exactly 50 years have gone by since then, and again the deep sounds of that drum of war are being heard. It is not the Indians who have thrown down the gage of battle this time. It is the *feringhis*

themselves who have sounded the war-drum now. Have ye not heard them sound this drum in their actions in deporting Lajpat Rai, in leaving five eminent citizens of Rawalpindi to rot in jail, in forcibly stopping meetings, in dispersing *mélas* and festivities and in preventing "volunteers" from walking abroad with *lathis?* The *feringhis* have proclaimed war against the people of India. We did not expect that the *feringhis* would become mad so quickly. That is why we must conduct ourselves somewhat guardedly from now. Being guarded is not the same thing as receding or retreating. The paths we were treading and the moves we were making must now be changed and given up. We must now take a few steps backward and take up our stand in our own *kot* (jurisdiction). This halting and falling back may draw on our heads ridicule from some quarters, especially the *feringhi*, whose hidden purpose it is to draw us out of our *kot* (jurisdiction) and then to give us a thrashing. Be not misled by the ridicule of these *feringhis*, who may have proclaimed war, but who, nevertheless, have got affrighted in their heart of hearts. They know that if the Indians can, while taking up a stand in their own *kot*, catch them, it would become impossible for them to govern a district of a population of ten lakhs with only one Magistrate and one Superintedent of Police, and that their very existence in India would then be jeopardised.

That is why we suggest that we should withdraw a little and take up our stand in our *kot*.

Wherein then lies this *kot?* In is in the Mother's shrine of bliss (*Ananda-math*), which should be established in every village and in which should be placed the naked *Kali* with a garland of skeletons to represent the Mother as she is now. On the night of every new moon, the villagers, irrespective of rank and wealth, will meet at this *math*, and worship the mother. It is in this *math* and in this room of the Mother that our *kot* (jurisdiction) lies.

Hear now the *feringhi's* drum of war. Withdraw now once and enter your *kot* (jurisdiction). Hitherto you have been making aimless moves, making a fuss with sham politics and vexing the ear with the names, Minto and Morley.

61. The same paper publishes a poem having reference to the alleged oppressions on the Hindus in Eastern Bengal, entitled "But *there* is time even yet," which concludes with an exhortation to the Hin*dus* to unite and to court death in the defence of their honour, their homes and their women, and so by their bravery and heroism win back the love of the *Javan*.

SANDHYA. May 17th, 1907.

A poem.

62. The *Samay* [Calcutta] of the 17th May writes that it has become difficult for the people to continue living in this country in consequence of the manner in which the Musalman assailants of the Hindus are being supported by the authorities and also in consequence of the manner in which the latter themselves have begun committing oppression in the Punjab and in Eastern Bengal. It is better not to live in the country in which the rulers as such are without the sense of duty and in which there is neither government nor justice. Sufficient evidence has been obtained of the Amir Habibulla's policy of equal treatment. If Kabul could afford room, then all would now have gone over there. Japan also would not accommodate all the people of India, otherwise attempts might be made to go to Japan. One wishes now to go over to a place where the English have no authority. This is the lesson which one has learned from their *zulm*, oppression and selfishness.

SAMAY, May 17th, 1907.

"It is better to leave this country."

63. The *Mihir-o-Sudhakar* [Calcutta] of the 17th May writes that at first, along with the Hindus, it was very sorry at the breaking of the image of *Basanti* at Jamalpur. But it is now being plainly reported that this image was not broken by the Musalmans at all, but that it was the Hindus who did the deed, to strengthen their case. Even the very names of the persons who did the breaking are now being made public. Can truth ever be kept back? Even if this be not wholly true, nevertheless it was not the Musalmans who broke the image. For a party of volunteers after having entered the *Durgabari* began throwing in a terrible fashion bricks they had previously laid in at the crowd, who

MIHIR-O-SUDHAKAR. May 17th, 1907.

The incidents at Jamalpur.

were then under the *bokul* tree near by. The crowd entered the *nat* room of the *Durgabari* in excitement, when three or four of them had been wounded by the brickbats thrown by the *Bande Matarum gundas*, who thereupon began threatening the crowd with firearms and scimitars (used for sacrificing goats). A fresh struggle again ensued, in the course of which many people, both Hindu and Musalman, entered the *Durgabari*, and it appears (and hundreds of Hindus and Musalmans have seen it) that only a hand of the image of *Ganes* got broken in the press and confusion of this forcing of entrance by the crowd. Thereafter the crowd dispersed. Let readers now decide who it was that broke the head of the entire image. The Hindus allege that after the crowd had dispersed two Musalman lads came into the temple and did this deed. But let readers decide whether it is at all credible that the same Hindus who can use scimitars, firearms, &c., against a crowd of thousands, would stand passively, hundreds upon hundreds strong, and allow two nine or ten year old lads to decapitate the image? Let the Hindus be assured that the Musalmans did not break the *Basanti* image. The deed was done by sinful and irreligious Hindus. If the Musalmans had indeed wished to break idols, would the many other idols at Jamalpur near this *Durgabari*, which were unprotected, remain intact, as they are in fact?

The Hindus themselves set fire to their own houses at night, and when Musalmans at the sight of the fire rush to their help, they raise an outcry to their fellow-Hindus to come and see how the Musalmans had set fire to their houses. We believe that got-up cases like this are being manufactured at Dewanganj and Bukshiganj with the object of bringing Musalmans into trouble and of saving the reputation of the vakils, muktars, and *amla* of Jamalpur who in their folly have committed serious offences, which will bring them into disgrace before the entire educated community. Let Government sift these cases thoroughly and see if there is not a conspiracy of the Hindus at work behind these cases.

HITAVADI, May 17th, 1907.

Nawab Salimulla, the peace-maker.

64. Referring to the Nawab of Dacca's efforts to re-establish good feelings between the Hindus and the Musalmans, the *Hitavadi* [Calcutta] of the 17th May writes as follows:—

The Nawab and his favourite Maulavis alone can say what is the motive of this new move on his part. As for ourselves, we have no faith in the sincerity of his professions. The Nawab was at first opposed to the partition, but the unctuous words of Lord Curzon and some other officials led him afterwards to take the opposite side. Since then his every word and action has been poisoned with malice against the Hindus. And to-day he has come forward as a peace-maker between the Hindus and the Musalmans. Who knows in what colours he will appear a few days hence? In Bengal the Hindus and the Musalmans have for centuries lived together in amity. But during the last one year the efforts of the Nawab and his party have been directed against this friendship between the two communities. We do not, however, believe that they have been able to instil anti-Hindu feelings into the hearts of any respectable Musalman beyond the circle of a few mean, self-seeking insignificant Musalman sycophants. We therefore see no necessity of seeking any favour from Khwaja Salimulla.

SAMAY, May 17th, 1907.

Lala Lajpat Rai.

65. The *Samay* [Calcutta] of the 17th May publishes a portrait of Lala Lajpat Rai and also appears in black borders on account of his deportation.

SANDHYA, May 18th, 1907.

A poem.

66. The *Sandhya* [Calcutta] of the 18th May has a laudatory poem on the "high-souled Lajpat Rai."

BHARAT MITRA, May 18th, 1907.

Lala Lajpat Rai.

67. In furnishing a short life of Lala Lajpat Rai, the *Bharat Mitra* [Calcutta] of the 18th May notices the noble qualities he is an heir to, remarking that it is these that stand at the bottom of his present misfortune. The paper also quotes his (Lala Lajpat Rai's) own words, "Whatever God does is for the good of the concerned," as consolatory to it as well as to the Indian people in general, who are so much afflicted at his present fate.

68. The *Bihar Bandhu* [Bankipore] of the 19th May writes :— BIHAR BANDHU, May 19th, 1907.

Lala Lajpat Rai.

Thursday, the 9th May 1907, will be a memorable day in the history of India, as it saw the surrender of Lala Lajpat Rai to our mighty Government, as a criminal for advocating *swadeshism* and agitating for the good of his native country. The Lala passively submitted like a devoted subject to the royal mandate of deportation, thus sacrificing himself at the feet of his motherland. The Government executive officers have pronounced him as a promoter of disaffection. His fault is that he took to explaining to the poor illiterate rustics the injustice of the Government in enhancing the rate of the rent payable by them, and it is this act, undertaken in good faith, for the relief of the Indian people, for which he has to pay so dearly. In the opinion of the English, says the paper sarcastically, India, the land of the gods, is not a fit place to live in for a man who is actuated by a sense of self-sacrifice for her good.

69. The *Navasakti* [Calcutta] of the 17th May writes :— NAVASAKTI, May 17th, 1907.

An attack on the *Englishman*, and the European press in India.

The *Englishman* and other journals conducted by Englishmen constantly threaten and reprove us. But who are these? Sometimes they say that they will beat us, at others they say that they will seize us, and at others again they say that they will transport us, and generally they say aught that comes to their lips. But who are these people? What right have they to speak like this to us? They are not *rajas* or *badshahs*, not Government, not any part or member of Government either. By what right then do they reprove us? The one reason for this is that we have forgotten ourselves. That is why the English suppose that every Englishman is our *raja*, and has a right acquired from his very birth to chide, reprove and insult us. But sense has now developed in the people of this country. They no longer believe that because the god Sri Krishna incarnated himself in a *varaha* (boar), it necessarily follows that worship is to be paid at the feet of all pigs. People no longer harbour the mistaken idea that all Englishmen are *rajas*. It follows therefore that they who are abusing the people of this country and with the purpose of getting them imprisoned or transported, are inventing incidents, and trying on the strength of those incidents to bring Government over to their own way of thinking, will by no means deserve forgiveness from that abused people. If, as the result of their incitement, oppression is committed on the people of the country, then the relations and friends of the oppresssd will no longer refrain from taking adequate vengeance. It will not constitute sedition, for legally and morally there is no objection to my killing one who, whether directly or indirectly, plays the *rôle* of an aggressor and attempts to take my life. After that, the Englishman has his court and his system of law, and his gallows, and we have our necks, and death, and our belief that death is the inevitable concomitant of life. In fact, it seems only likely that the thunderbolt of Providence will soon fall on the heads of these English newspapers, so mean-minded and malignant have they become.

You Englishmen, you used to stand quaking in every limb and with folded palms before the throne of the Mogul *Badshas* begging for trading rights; we picked you up and have placed you on the throne of kings; having taken away our arms from us, you threaten us now at every step with death. But you should know that when this very mean-mindedness and malignancy of yours shall have bound us all over India in chains of unity, your loved bridal chamber, this empire of yours, will vanish at a mere puff, like a house of cards. Think you that we are sorely agitated for fear of our lives? That is not so. Our fear for our lives is much less than yours. But you in your thick-headedness will not be able to understand that. Anyhow, for the present we content ourselves with warning you to remember that if you come to bite us, you will have to get beaten with the *lathi*.

We know that the violent, fiendish dancing of the English people when it is maddened with a drink of the blood of others is most fearful, and also that the heartless, malignant and vagabond Englishman without a sense of responsibility is a most terrible creature; but you should also know that the desire for revenge in a people oppressed, wounded to the core and highly agitated, is a thing which is fearful of the fearful, and terrible of the terrible.

BANGAVASI, May 18th, 1907.

70. The *Bangavasi* [Calcutta] of the 18th May writes as follows:—

"Lest the English should lose their Empire."

Why are the English so panic-stricken, so puzzled and so agitated? Why but for fear of losing their Empire. They are dreaming, starting, shaking and boasting at one and the same time. They are seeing sedition above them, sedition below them and sedition around them. They are afraid lest they should lose their Empire.

If that is not their fear, why should they have divided their mighty power into three parts, namely, the Risley circular, Lala Lajpat Rai's deportation and the public meetings ordinance, and hurled them against the hearts of the Indians? Why have they taken such hard measures? Do they really fear that they will lose their Empire?

This ruffling of the Englishman's mind simply displays his weakness. What harm can the pigmy's pranks of *swadeshi*, boycott and *swaraj* do to him? If he is capable, as we are told he is, of killing us like ants, why is he so agitated? It makes us think that the pillars of the British throne have become rotten, so that it has become necessary to take the help of other supports. The harder are your measures and the severer your oppressions, the more will people see your weakness and think that you are going to lose your Empire.

Not even in the dark days of the Sepoy Mutiny did the Government interfere with freedom of speech. Are the present days darker still that the British Indian subject must be deprived of this privilege? Do the English really believe that they are going to lose their Empire?

People are naturally led to believe that the English are finding themselves unable to check the fire that has broken out in the Punjab and to suppress the anarchy that prevails in Eastern Bengal, and that it is this that has made them mad. Otherwise what is the use of the three hard measures that they have adopted? One of these measures forbids the discussion of politics by students and teachers. But where does the line of demarcation lie between politics and non-politics? The *swadeshi* was not a part of politics at one time, but it has become so now. A study of the lives of great men like Sivaji, Napolean, Akbar, Aurangzeb and Wellington may well awake political aspirations in the mind of the student. In fact, politics may very well be studied in a thousand other ways besides the holding of public meetings. Let the authorities now ponder what remedy they can devise for this. Again, the deportation of Lala Lajpat Rai has been an act of great thoughtlessness on the part of the Government. Of what infernal conspiracy against the British throne was the Lala guilty? So far as we know he was simply a protester against the oppressions of the English. If that was a grievous fault and if the gun-shots of his speeches were capable of blowing off the British Empire, then surely we have nothing to say against his punishment. If not, why make a secret of the true reason for which he has been exiled? The Lala's deportation is calculated to do more harm than good. If he was the leader of a party, the insult offered to him will only serve to irritate his followers and incite them to emulate his example by hundreds. On the other hand, people of light and leading in the country will consider their lives burdensome under the idea that Government can banish them at any moment and on any pretext without trial. And what cannot a man made desperate by such an idea do? When this idea will be deeply rooted in men's minds, will it not sap the foundation of the British Empire? This is a question which deserves careful consideration from the Government. Further, the public meetings ordinance bespeaks the gravest perversity of intellect on the part of the authorities. The heavy heart becomes light by speechification and the internal fire is dissipated by words, just as grief is relieved by weeping. Besides this, our public meetings perform the important function of placing before the Government our thoughts, our wants and our grievances, and their cessation will deprive our rulers, who belong to a different nationality, a different country and a different religion from ours, of the means of knowing these things, the knowledge of which is indispensable for good government. The stopping of public meetings by force may, again, lead to the holding of secret meetings and the performance of secret acts. The pent-up and accumulated force of the powerful feelings of disgrace and injury may one day burst out like a volcano and really jeopardise the British Empire.

And then the English will really be on the point of losing their Empire. Beware, therefore, and do not do any more foolish act. The discontent that prevails in the country is the fruit of your short-sighted policy. It is your fault that the Punjab is on fire and Eastern Bengal on the path of ruin. Know it for certain that what advice educated and respectable Hindus and Musalmans give you and what protest they make against your acts of oppression and injustice, are intended for your good. They believe that your comfort, good sense and tranquillity will lead to their peace and prosperity. Remember that the present situation in Eastern Bengal is the result of your disregard of the advice given to you by the educated Hindu community. Has not the consequence of this slighting of educated public opinion and the indulgence given to *gundas* been disastrous? Remember that the present unrest in the Punjab is the fruit of your total disregard of the just and reasonable prayers of the Punjabis. Our words may now sound harsh in your ears, just as a father's remonstrances sound harsh in the ears of a spoilt child; but like the spoilt child you will come to grief afterwards if you do not heed them. As for us *bhadralogs*, what worse can befall us? Insult, starvation and oppression have deadened our sensibility, and death hangs over our heads. Famine and plague are our daily companions. Decay, and not growth, is the rule amongst us. Under your rule, towns and villages have increased in number; palaces, railroads and steamers have flourished; but the *bhadralog* has not increased either in number or in wealth. He is daily advancing towards extinction. Your censuses prove this. All hope has left us. We, therefore, boldly tell you that if you do not become careful in future, forsake your evil intentions, abandon the policy of divide and rule, and listen to good and straightforward advice, you too will be ruined like us and your Empire will be lost. Do not be silly like the shepherd in Æsop's Fables and cry sedition where there is none, lest sedition should one day actually arise and punish you for your falsehood. We pray to God that the English may not really lose their Empire by any such catastrophe.

Government and the affairs in Eastern Bengal.

71. The same paper says that the fact that no arrest has been made of those ruffians who have committed all sorts of atrocities in Eastern Bengal, and that no official contradiction has been made of the statement of these culprits that they have the support of the Government in what they have been doing, clearly shows who are really responsible for the present deplorable state of affairs in that province. The *Statesman* demands a commission of enquiry. But what will a commission do, when the head of the Government, the Viceroy himself, is showing the greatest indifference in the matter?

BANGAVASI.

"How a struggle with the *feringhi* can now be carried on."

72. The *Sandhya* [Calcutta] of the 18th May discusses as follows the question, "How a struggle with the *feringhis* can now be carried on":—

SANDHYA, May 18th, 1907.

In the first place, thrashing for thrashing will have to be administered. Let the *feringhi* if he attacks your *kot* (jurisdiction) be made to realise that he has caught a Tartar. Do not take the offensive. Do not go out of your *kot* into the open. What is this *kot* (jurisdiction)? It is your village and your neighbourhood. It will not do for only half a dozen English-educated *bhadralog* to wield the *lathi*. The entire population of the village, including the lowest castes and the highest, should be able to present a united front to the *dushman* (enemy). Work so as quickly to bring about this unity of feeling amongst all the village people. This unity will be in the cause of the mother, before whom all men are equal. Found therefore without delay *maths* (shrines) to the mother, where she may be worshipped by the entire population of the village on the night of every new moon. So, she will be propitiated and will give us strength.

There has been some progress made undoubtedly. The chances that the *dushmans* (enemies) will commit oppression on us with the stroke of the *lathi* are getting decidedly less and less. But nevertheless preparations are not yet complete in all places. More *lathis*, *guptis* (sword-sticks) and bows and arrows will have to be collected and distributed freely in the villages.

As to how we are to protect ourselves from the *feringhi's* firearms, we can rely on *Kali Mayi's boma* (bomb). We have repeatedly asserted that the explosion of this bomb is sure to overcome rifle-shots. This bomb can easily be manufactured if only a little intelligence is devoted to it and some

experiments made. There should be two to five hundreds of bombs in each village, and in times of trouble there should be half-a-dozen or a dozen bombs on the person. Let all attend to this, and with the force of these bombs we shall be able to defend our *kots* (jurisdiction).

Do not stir out of your *kot* (jurisdiction), do not take the offensive, learn only to administer thrashing for thrashing, and to defend your own ladies and your village against the *dushman* (enemy). Then will strength gradually come and also *swaraj*.

The *feringhis* have trained their guns and proclaimed war. Boldly face them.

BHARAT MITRA, May 18th, 1907.

Plain speaking.

73. Under the heading "Why so much fear?" the *Bharat Mitra* [Calcutta] of the 18th May says in the course of a lengthy article that the Englishmen who have been so much exasperated, at present, may better appease their wrath and see whether or not they do things relating to the administration *sub rosa* of which the subject people hardly get any information, and also whether or not they turn a deaf ear to the latter when they are loud in their cries. It is in fact strange that they should split up Bengal into two parts and not be inclined to listen to the appeal of the people. Should not the latter raise a hue and cry at this? Should they not be loud in their lamentation at their being deprived of the proprietary right of their lands and required to pay an enhanced rate? Will the English say whether it is true that they have ever regarded the Indian people as British subjects in the true sense of the word? If so, what are they doing for those that have been so considerably falling victims to famine and plague? Is there no way to their relief, except in shutting their mouth so that they may not cry? Should the English have even once cast an affectionate look upon them and used affectionate terms in giving them assurance of their sympathy, there would have been no occasion for such a consternation among the Indian people. Really, it is their high-handedness that stands at the bottom of all this unrest.

DAILY HITAVADI, May 20th, 1907.

"Englishmen, why are ye so very much afraid?"

74. The *Daily Hitavadi* [Calcutta] of the 20th May, in discussing the question, "Englishmen, why are ye so very much afraid?" writes that the people of India, though poor and not free, are intelligent and civilised, and quite able to seize the significance of the Englishman's conduct. They have quite realised what is the value of his lip-professions of liberalism and equality. That is why they are daily losing respect for him. It will not do to blame the native platform speakers in this connexion. No matter what Englishmen may say to hide their own faults, they all know in their hearts that their conduct is making the Indians more and more discontented. They know also that their system of government in India has its roots not in a desire to please the ruled, but in oppression, partiality and tyranny. That is why they are so very much afraid. It is a case of "conscience making cowards of us all." Let it be remembered, further, that the procedure which has been adopted for allaying this fear will ultimately add to that fear and anxiety.

YUGANTAR, May 19th, 1907.

"Destruction and construction."

75. The *Yugantar* [Calcutta] of the 19th May writes as follows:—

So long we were simply meditating; we did not turn our attention to the work of construction. Our minds were engaged in simply ascertaining what paths would not lead to the establishment of *swaraj*. The public eye was not turned to the path which would lead to it, and no serious effort was made to follow this path.

But the time for the work of construction has come. The period of speechification or newswriting has almost come to a close. People have understood what they needed to understand. This is the proper opportunity for real work.

The national strength must now be awakened and guided for the attainment of the real object. The elements of strength that now lie scattered throughout the country must be gathered and formed into a mighty force. Dissipation of strength must be prevented, and strength generated in different centres must be directed towards the ultimate object. The votaries of the new political ideal must all be units of a great association, and thus our advance must be accelerated. We have waited for 700 years. How long shall we wait more?

It is with the object of attaining this end that "The National Council of Physical Exercise" has been formed. Let them come forward who are willing to spend money for the future good of the motherland and who have faith in the tenets of *Bande Mataram* and the tidings of *Yugantar* (the new age). The full success of a good work depends on secrecy of purpose. The full growth of strength lies in its concealment and self-control. The age has come for unselfish patriotism and unity of hearts.

Men must appear on the field of work, forgetful of self, praise and personal interest. A big *homa* (offering of clarified butter into fire) fire must be lighted by collecting the youths who are ready in every house to sacrifice themselves on the *Matriyajna* (sacrificial ceremony for the mother).

The strength that can be formed by the concerted action of only ten of the innumerable associations for physical exercise in Bengal, is a thousand times more powerful than that of thousands on thousands of such associations scattered throughout the country and having no sympathy with each other. The united strength of even one district in Bengal with its teeming villages and towns is capable of working wonders. And Bengal is composed of 48 of such districts. Having so much strength at their command, why should the Bengalis live like a blind and toothless lion in these days of suffering? Some people say that to the proud and powerful English the weak men and women of Bengal are objects of insult, for the latter have no strength Tnere is no greater falsehood than this. The Bengali has strength, but he is not conscious of it and does not use it. The English adore heroism. Bengalis, be heroes and then you will succeed in becoming the equals of your oppressor and in remedying his haughtiness.

76. The *Sandhya* [Calcutta] of the 20th May writes that the signs point to the *feringhi* very soon becoming frantic with fear. Soon he will smite his breast, tear his hair, take up handfuls of dust from the street and rub it on his head, and will weep, like the woman in passion clasping the earth and dyeing her breasts grey.

SANDHYA, May 20th, 1907.

"Caught in one's own trap."

The more that bereft of sense through fear he will add to the measure of oppression, the more will he lay the axe at his own feet. Whence such fear in the *feringhi's* breast? It is "conscience which makes cowards of us all." The *feringhi* knows what is the inevitable result of his methods of government, which are founded on tyranny. Is it not for that that the coming into existence of a new power in India has made him lose himself in fear? The *feringhi* newspapers are so shameless, that they are unanimously supporting Sir Denzil Ibbetson, Lord Minto and Mr. Morley in their mad measures. They declare with an air of superiority that no other people in Europe but the English would have extended its tolerance to the limits that it has been extended to. But do not these people once pause to think how much the disarmed people of India have suffered and are suffering, and that if it had been any other people, a cataclysm would have been brought about long ago? The people of India, through long-continued subjection, have lost their manhood, have forgotten unity, have sacrificed themselves to self-interest, and have cast away their self-respect beyond recall. Otherwise, had they been alive, they would have at once arisen, and the earth would have shaken under the weight of the tread of heroes. But times like these will not continue for ever. No matter how much attempts may be made towards suppression, nothing will avail. The people of India know that. "The path for the rescue of the mother lies well extended before you like the firmament; advance; or leave it and walk the path of despised slavery."

The passage to it is indeed difficult, but it is under the guidance of God and therefore not afraid of man with his liability to age and death.

77. In the course of an article headed "Who is afraid for his life?" the *Navasakti* [Calcutta] of the 20th May addresses the following to Englishmen:—

NAVASAKTI, May 20th, 1907.

"Who is afraid for his life?"

Where is the man that cannot safely commit oppression from under the shelter of the authority of the State, like a coward? But just stir out of your home once and stand like a man. You are getting the protection and the assistance of the authority of the State; you are not hanged, even if you

commit murders; when in jail you live better cared for than in a father-in-law's house, and that is why you can pluck courage enough to parade your self-importance before us. But just stand once on your own strength. We are prepared. We shall test once who is afraid for his life.

Rowdies have begun to touch the sacred persons of our mothers, sisters and wives. Absolutely deprived of resource, we have with our own strength devoted ourselves to the defence of the honour of our women. We have no other arms, *lathis* are our only resource, and with these *lathis* our sons will defend the honour of their mothers and sisters. However *asur*-like those wicked persons may be who should counsel Government to deprive us of these *lathis* and make us wholly helpless, in the event of a quarrel ensuing the people of the country in a frenzy would pull out and tear away their tongues. That will not constitute sedition. Who is afraid for his life will be tested then.

DAILY HITAVADI, May 21st, 1907.

"The *feringhi's* trick."

78. The *Daily Hitavadi* [Calcutta] of the 21st May writes that although since the deportation of Lala Lajpat Rai, the native press has been usuing language a hundred times stronger than that it was usuing before, the Anglo-Indian newspapers, who were reading sedition in every line of what the native press wrote before, declare that its tone is now quieter and its language free from sedition. It is all a trick on their part to justify the deportation of Lala Lajpat Rai. It is what may be called a case of pocketing an insult.

DAILY HITAVADI.

Alleged real character of the English rulers of India.

79. The same paper writes that people hitherto were misled by the manner in which the English official in India sounded his own praises into believing that there was no nation on earth to equal the English as sympathetic and able administrators. But the eyes of the Indians have been opened at last and they see now how these English officials do not admit the existence of famine until lakhs of people have begun to die, how they do not trust their subjects with arms, how they regard with extreme disfavour any efforts on the part of their subjects to improve indigenous industries, and how, in fine, their principle of administration generally is to keep the governed under their feet and to suck their blood.

The asking for *swaraj* by educated India has made these officials assume an angry and threatening attitude. In the course of a single week, Lord Minto, after consultation with the Secretary of State, who is very much like a jug of poison with a layer of nectar at the mouth, has upset the entire Indian political world and shown to the people of the country the real guise of the English *raj*.

The people of India have now been made by their English masters to understand that they are slaves at the latters' feet, who will be throttled if they say anything against the latter. Let them put up silently with whatever the latter may do, no matter how injurious it may prove to be to them. Nobody is now in any doubt as to the real intentions and purposes of the rulers of India, who have now removed the curtain of unreality and have manifested themselves in the formidable, angry and armed guise which bespeaks the authority of rulers. But it is all the same to the people if they are really sincere in their desire for the good of their country and their race. Lord Minto's ordinance will not make them withdraw from the service of their country.

SANDHYA, May 21st, 1907.

Bahiskar or boycott.

80. The *Sandhya* [Calcutta] of the 21st May writes:—

It is the boycott or *bahiskar* which really explains the present attitude of the *feringhi* towards us. He has resolutely set himself to break up completely this *bahiskar* vow of ours. From the commercial point of view, the *bahiskar* has injured the Hindu more than the Musalman. In fact, it is the Musalman *jolahas* who have profited by it more than anybody else. The allegation that the boycott has forced up prices is untrue, and even if it is true, Musalmans are not so well informed as to matters of public interest, that they would go and take up the *lathi* as soon as they see prices going up on account of the boycott. The truth is that it is all a plea of the *feringhis*. It is to break this vow of boycott that they are getting the images of deities broken, and the houses and shops of the poor *looted*, and have made it difficult even to maintain the honour of

females. The *feringhi* is plainly saying, "Give up the boycott and the *bahiskar* vow, and all troubles will cease."

Since the *gundas* have broken a temple and an image of a god, the matter has ceased to be wholly political: *bahiskar* has now become a part of religion. The Hindu, who, a disgrace to his community, will now touch *bilati* clothes, eat *bilati* salt, and buy *bilati* utensils, and voluntarily assist the *feringhis*' Government will partake of the guilt of violating the modesty of females, of breaking the image of *Durga*, and of committing fiendish outrage on *Kali's* temple. His family will become extinct. Let the *feringhi* see that no matter what he may do he cannot make us break our vow. When he sees that the Bengali may die but will not give up the boycott, sense may perhaps come to him Then will he beg pardon and expiate in full the sin he is now committing. And, Bengalis, if your boycott goes, with it go your religion, your *karma*, your honour and everything.

Be careful; do not give up the boycott. The boycott is a *Brahmastra* (an infallible missile) in our hands. In the boycott lies hidden the shaft which will deal death to the *feringhis*' tyranny. Be careful; do not give up the boycott. Cling the more firmly to the boycott, the more the *feringhi* commits oppression. *Bande Mataram.*

81. Put yourselves, exhorts the *Daily Hitavadi* [Calcutta] of the 22nd May, addressing the English, in our place and say what you would do if a foreign people treated you in the manner you treat us. We plainly tell you that we shall no longer be able to minister to your satisfaction, not at least at a loss to ourselves. We respected you so long as you deserved respect. But now you have shown yourselves in your true colours. It is you who are responsible for the loss of our respect for you, and you can have this respect again only if you accede to our demands. We want to be men and to live. Help us, if you can, in this effort of ours. If you have not the courage and generosity to do that, do not stand in our way. You will be swept off if you stand against the current of the national regeneration of India.

DAILY HITAVADI, May 22nd, 1907.

The present situation in India.

82. While declaring himself opposed to the *swadeshi* agitation, a Sassaram correspondent of the *Al Punch* [Bankipore] of the 9th May considers it as an outcome of the partition of Bengal.

AL PUNCH, May 9th, 1907.

Swadeshi agitation.

83. The *Soltan* [Calcutta] of the 17th May publishes a contributed poem, in which the writer urges the Egyptians to rise in arms against the foreigners in their country, cause a revolution, manifest Musalman prowess and make Egypt independent. Satiate, says the writer, the thirst of your swords with the blood of the *kafer*, the eternal enemy of Islam; destroy the *daitya* (demon) family; drown the rascals in the Mediterranean or bury them alive under the ground. Take adequate revenge for the grave oppressions and injustice they have done; make Egypt independent, and with a hundred warships drive the white plunderers to a corner of the earth. Drive away the white plunderers from all Africa, or kill them. Egypt belongs to the Egyptians; the foreigners have not the least claim to her. Why should, then, the plunderers rob everything? Banish them or drown them in the unfathomable sea. Just as the plunderers unearthed the remains of the Mahdi, burnt them and threw the ashes into the Nile, so burn the plunderers in a big fire and throw the ashes into the Mediterranean or waft them in a storm.

SOLTAN, May 17th, 1907.

A poem.

84. Referring to Lord Curzon's appeal for a statue of Lord Clive, the same paper says that the world is full of the misdeeds of the English. His Lordship may not feel shame in showing hisown misdeeds to the world, but what has poor Clive done to him that he must expose his (Clive's) misdeeds also? Musalman brethren, see the picture of your dear friend.

SOLTAN.

The proposed Clive memorial.

85. Referring to Lord Curzon's proposal to erect a memorial to Lord Clive, the *Bangavasi* [Calcutta] of the 18th May says:—

BANGAVASI, May 18th, 1907.

"A sinful proposal."

No one can deny that the British Indian Empire is founded on deceit practised by Lord Clive a hundred and fifty years back, and that this is the reason why the English nation has so long refrained from perpetuating his

memory. The *Englishman* newspaper now tries to defend Lord Clive on the ground that he cheated Umichand not for his own sake but for his country. Admiral Watson, however, refused to sign the forged document which had been prepared for Umichand, but Clive forged his signature. Clive thus committed a double forgery. And to-day his memory is going to be perpetuated and not Watson's. This clearly indicates the moral tendency of the *Englishman*. It is, however, not strange, for the cup of iniquities is full.

BHARAT MITRA, May 18th, 1907.

The alleged prosecution of Syed Hyder Roza, B.A.

86. The *Bharat Mitra* [Calcutta] of the 18th May is reluctant to entertain the rumour that one Syed Hyder Roza, B.A., of Delhi, has been ordered to be prosecuted for writing against Government in the papers, as it hesitates to believe that Government would come to the resolution of proceeding against a Muhammadan.

DAILY HITAVADI, April 24th, 1907.

The *Pioneer* and "New Bengal."

87. Referring to a correspondence which appeared in the *Pioneer* of the 24th April last under the heading "New Bengal," and in which the writer sarcastically described how after the English had been talked out of Bengal the Nepalis would occupy the country, suppress the press, etc., the *Daily Hitavadi* [Calcutta] of the 18th May says that after all a Nepalese occupation of the country will not be for the loss of the Bengalis. As for freedom of speech, if the Bengalis can live after losing it under Lord Minto's rule, they can live as well after losing it under Nepalese rule. If Bengal ever comes under Nepalese rule, the Bengalis will be proud of being the subjects of a Hindu sovereign, and they will be able to serve the Nepal *raj* in even the highest civil and military posts of the kingdom; the food-grains of the country will not be exported to foreign countries before feeding the people of the country, and the country will not be drained by exorbitant Home Charges. In short, a Nepalese rule will not be more oppressive to the people of the country than the British rule. Freedom of action and liberty to improve one's condition is much more valuable than freedom of speech.

The correspondent of the *Pioneer* has ridiculed the supposed cowardice of Bengali student-soldiers before Gurkha soldiers. But does he not know how on the 10th of February, 1815, General Morley, the valiant English soldier, fled from his camp at night for fear of Gurkhas? The extent of the courage and valour of the English on battlefields was first shown in Plassey. Clive won the battle by bribing Mir Jaffar. And had not the mantle of Mir Jaffar fallen on Maharaja Golap Singh, the Punjab would never have been annexed to the British Empire. In the Nepal war also gold and silver coins of the East India Company were found heaped in the houses of many a treacherous Nepalese official. And in the Soudan War the followers of Arabi Pasha were freely bribed with gold coins bearing the inscription of Cavalier St. George. A French statesman has said that it was the cavalry of St. George which conquered Arabi Pasha.

BASUMATI, May 18th, 1907.

Bilati salt.

88. The *Basumati* [Calcutta] of the 18th May quotes its contemporary the *Nihar* of Contai as reporting how lately Babu Ram Mandal, a dealer in *bilati* salt in the Ajnibari *hât*, found a piece of bone in a basket of salt he had bought; and also how Padma Lochan Das of Garania village recently detected in his salt-receptacle, a quantity of salt which bore marks of dried blood on it.

Continuing, the *Basumati* writes that there is no reason to disbelieve these reports. Many believe that the *khalasis* of the ships carrying consignments of salt thrust the flesh they eat (generally beef) into the salt-heaps on board, the better to preserve it from putrefaction.

URIYA PAPERS.

URIYA AND NAVASAMVAD, May 1st, 1907.

An Indo-Japanese marriage.

89. Referring to the marriage contracted between Kumari Hariprabha Mallick, daughter of Babu Sasibhusan Mallick, a Brahmo missionary of Dacca, and Mr. Omen Takada, a Japanese working in the Boolbool Soap Factory in Dacca, the *Uriya and Navasamvad* [Balasore] of the 1st May observes that the more such inter-marriages take place, the better for the people of India.

90. The same paper suggests the erection of a tablet in the hall of the Balasore Zilla School to perpetuate the memory of Mr. Agasti, who has succeeded in making Balasore a centre for the University Entrance Examination and and who is now being transfered from that district.

A proposed tablet in honour of of Mr. Agasti.

91. The *Utkaldipika* [Cuttack] of the 4th May gives an account of the discussions which the representatives of the Orissa Association had with the Director of Land Records at Balasore, in which the following points were made clear:—

The revision settlement in Balasore.

(1) That in this revision settlement Government has been acting illegally, inasmuch as no law guides the proceedings of the revision settlement. The record of rights was for 30 years and was to be taken as correct until the contrary was to be shown. The term of the current settlement has not expired, neither has it been cancelled by any authority. Under such circumstances the record of rights in force should be taken as current, especially as the parties had the mistakes corrected by courts of law. The number of mistakes brought to light up to date is not so large as to warrant a revision settlement. Should the record of rights be declared null and void, the settlement goes with it. It is a pity that the Government has taken that view of the matter. The Collector was once requested to correct certain palpable mistakes in the settlement papers, but he refused to do anything in the matter. By attempting to cancel the present record of rights, the Government is going to cancel the existing settlement. It is true that the Government issued a notice on the subject in the Gazette, but it was read by very few people. The publication of a notice in the Government Gazette does not cure the illegality of the revision settlement.

(2) That the action of Government in taking up this revision settlement is unjustifiable and the Director of Land Records had to say very little against this charge. He simply pointed out that the *jamas* of the lands will not be touched, but the possession of parties will only be recorded. This is an impracticable thing and its only result will be that one man's lands will be recorded in the name of another. How can this be done without touching the *jamas* of the lands? If Government wants to introduce a new thing it must proceed by enacting a law on the subject. Even the rules under which the revision settlement is going on were not sanctioned by the Board of Revenue. The sanction of the Board was received only a few days ago. When it was pointed out to the Director that the rules were not published in the Government Gazette, he explained away the thing by saying that they were simply instructions and therefore did not require any publication in any Government Gazette. This view of the Director was wrong, for the High Court cannot be bound by these instructions. It has been ruled by the High Court that the rules of the Revenue Board have not the force of any law. Under these circumstances, no action should have been taken under these rules or instructions without having recourse to legislation on the subject.

(3) That the natural conclusion is that the Government has found the Uriyas both ignorant and poor and that it can deal with them in any way it likes. It is urged that the authorities should take these points into their consideration and must remember that the poor people of Orissa had to spend a good deal in the last settlement from the effects of which they have not yet recovered. It is therefore very improper to trouble them with another settlement so soon. A fresh record of rights can never be legal unless the previous record of rights is declared void, and strong reasons are necessary to declare any record of rights void. The Government is solicited to follow law and procedure, and not to act in a self-willed manner.

UTKALDIPIKA.

A complaint against the Cuttack Survey School.

92. A correspondent of the same paper complains that four Bengali students were admitted into the Cuttack Survey School as domiciled Bengali students and four scholarships were awarded to them. Being pure Bengali students they were not entitled to any scholarship. This was a piece of injustice done to the interests of the Uriya and domiciled Bengali students.

URIYA AND NAVASAMVAD, May 1st, 1907.

The touts in the revision settlement camps.

93. The *Uriya and Navasamvad* [Balasore] of the 1st May complains that some touts accompany the revision settlement camp in Balasore and sow seeds of dissension between tenant and tenant and between landlord and tenant, with the object of earning something themselves and helping the *amins* to do the same. The touts are a pest which should be removed at once.

GARJATBASINI, May 4th, 1907.

The liberality of the Jubaraj of Manjusa.

94. The *Garjatbasini* [Talcher] of the 4th May is glad to learn from its contemporary of the *Utkalbasi* that Jubaraj Srinibas Deo of Manjusa saved a man from indebtedness by making a donation of more than one hundred rupees.

GARJATBASINI.

The mango in Talcher.

95. The same paper states that though the mango crop is a little better in the Garjats than in the Mogalbandi districts this year, it is not so good as that of the last year, and ripe mangoes will not be within the reach of everybody this year.

GARJATBASINI.

Water difficulty in the Cuttack town.

96. The Cuttack correspondent of the same paper states that the people are in great difficulty for want of water in the Cuttack town and regrets that the Cuttack Municipality does not pay any attention to the matter.

GARJATBASINI.

An important tank needs repair.

97. The same correspondent states that the Parsuram Lala tank in Cuttack, which supplied water to a large number of houses in its neighbourhood, is in a bad condition and draws the attention of the District Board as well as of the generous local men to the matter.

UTKALDIPIKA, May 4th, 1907.

The plague in India.

98. In reviewing the figures of mortality due to plague in India, the *Utkaldipika* [Calcutta] of the 4th May observes that plague is a disease due to poverty and ignorance, and that if education is spread more and more and their material condition is improved, the disease will gradually disappear.

URIYA AND NAVASAMVAD. May 1st, 1907.

Cholera in Balasore.

99. The *Uriya and Navasamvad* [Balasore] of the 1st May states that cholera prevails in that town.

UTKALDIPIKA, May 4th, 1907.

A terrible crocodile in Madhupur.

100. A correspondent of the *Utkaldipika* [Cuttack] of the 4th May describes how a peasant woman in village Lakshmanpur in killa Madhupur saved her young son eight years old from the jaws of a terrible crocodile, while bathing in the river Patia near the Jokadiha lock.

UTKALDIPIKA.

The weather in Balasore.

101. The same paper states that the sky was cloudy, that rain fell at intervals and that the weather was therefore cool in Balasore.

UTKALDIPIKA.

The weather in Puri.

102. The same paper states that there was more rain in the Puri district than in Cuttack, that in some places the rainfall was a little too heavy and that no more rain is immediately wanted for agricultural purposes.

UTKALDIPIKA.

A storm in Kendrapara.

103. The Kendrapara correspondent of the same paper states that there were several showers of rain in the last week. One day there was a terrific storm accompanied with hailstones, whereby many trees were either uprooted or broken.

URIYA AND NAVASAMVAD, May 1st, 1907.

The weather in Balasore.

104. The *Uriya and Navasamvad* [Balasore] of the 1st May states that there was a shower of rain in the last week in the Balasore town, which made the weather cool.

UTKALDIPIKA, May 4th, 1907.

Agricultural Dairy Farm in Calcutta.

105. The *Utkaldipika* [Cuttack] of the 4th May has every sympathy with the Bengal Agricultural Dairy Farm, which has been started at Calcutta with a capital of 5 lakhs, and exhorts the public in Orissa to start similar undertakings in that Province.

106. In giving a short account of the silk industry in Japan and publishing a letter on the subject, which Mr. M. C. Roy has sent from Japan, the same paper exhorts the public to follow in the wake of the Japanese by paying more than ordinary attention to the silk industry in India, which, though now extinct, was once very flourishing.

The silk industry in India.

UTKALDIPIKA.

107. The *Sambalpur Hitaishini* [Bamra] of the 4th May thanks the Raja of that State for his success in manufacturing sugar in that State and in helping his subjects to do the same at a moderate cost. For this purpose, the Raja has purchased a machine, which he has placed at the disposal of his tenants.

Manufacturing sugar in Bamra.

SAMBALPUR HITAISHNI. May 4th, 1907.

108. The same paper gives an account of the outrages committed at Jamalpur by the Muhammadan *gundas* of that place and is unable to believe that the local police and Magistrate either connived at or helped in the matter. The writer wants further information on the subject.

The Jamalpur outrages.

SYMBALPUR HITAISHINI.

109. The *Gajatbasini* [Talcher] of the 4th May gives an account of the *Ubha Jatra* celebrated at Gopal Prasad in Talcher, and states that about 30,000 men and women were present on the spot to worship the goddess Hingula. The proceedings in connection with the festival passed off quietly and successfully without any hitch or hindrance.

The celebration of *Ubha Jatra* in Talcher.

GANJATBASINI. May 4ht, 1907.

110. The *Utkaldipika* [Cuttack] of the 4th May mourns the death of Mataji Maharani Tapaswini, the foundress of the well-known "Mahakali Patshala" in Calcutta. Her devotion to the cause of female education was unparalleled in India, and there is no one now in Bengal to take her place. It is needless to say that the country has sustained a great loss by her death.

The death of Mataji Maharani mourned.

UTKALDIPIKA. May 4th, 1907.

111. All the papers of Orissa mourn the death of Pandit Govinda Chandra Mahapatra, the State Collector of Mayurbhanj, who was not only good and intelligent, but was very useful to that State in various ways. He was one of the superior Uriya officers in Mayurbhanj who had distinguished themselves by meritorious service.

Death of Pandit Govinda Chandra Mahapatra mourned.

UTKALDIPIKA.

NARAYAN CHANDRA BHATTACHARYYA,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
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REPORT (PART II)

ON

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FOR THE

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II.—Home Administration.

(*f*)—*Education.*

563. Reverting to the India Government's Resolution on the participation of students and teachers in political agitation, the *Bengalee* characterizes the methods adopted to secure the perpetuation of the present autocratic bureaucracy as a campaign of folly which will not be received with meek acquiescence. The country will not submit to this or any similar Resolution, and persistence in such a career will result either in the official University being supplanted by a comprehensive system of national education or in causing generations of young men to turn their energies and attention to active and practical, instead of academical, pursuits.

A campaign of folly.

Bengalee, 15th May 1907.

(*g*)—*Railways and Communications, including Canals and Irrigation.*

564. The *Bengalee* appeals to the higher authorities of the Eastern Bengal State Railway for an enquiry into the conduct of Mr. Teesdale, who has exasperated the whole department of cabin assistants by his favouritism in the matter of promotion and unsuitable transfers which are harassing to the men and not calculated to promote the efficiency of the department. His victims' appeals to higher authorities are destroyed by him instead of being forwarded.

Eastern Bengal State Railway cabin assistants.

Bengalee, 17th May 1907

(*h*)—*General.*

565. In a lengthy article on the subject of Lala Lajpat Rai's deportation, the *Amrita Bazar Patrika* indulges in a scathing criticism of the action of Government, whose object, it is understood, is to strike terror. Such repression betrays weakness, but the people are not likely to be cowed down by this violent measure. Lala Lajpat Rai had nothing to do with the popular discontent, which is solely the work of the authorities, and if all educated Indians are treated in this atrocious manner, the Government will have to deport thousands for their so-called seditious utterances or take away freedom of speech and writing. Sir Denzil Ibbetson's act shows that Queen Victoria deceived the Indians when she solemnly pledged to treat them impartially like her European subjects. The deportation will only strengthen the determination of the educated people to carry on their present agitation with greater vigour than before.

Deportation of Lala Lajpat Rai.

Amrita Bazar Patrika, 11th May 1907.

566. Reverting to the deportation of Lala Lajpat Rai, the same journal seeks to prove that there is seething discontent in the Province of the Punjab, since the Punjabis who have always served the British Government so faithfully are now so ready to accept seditious preachings and participate in unprecedented riots. The deportation has not helped the English people or benefited the Empire, and the deprivation of the liberty of a British subject without trial or explanation has irretrievably ruined England's high character.

Ibid.

Amrita Bazar Patrika, 14th May 1907.

567. The *Beharee* writes that public opinion in Behar almost unanimously condemns the deportation measure adopted by the Government, for the very obvious reason that instead of pouring oil on troubled waters its one effect will be to add fuel to fire. The sole justification of British rule in India is that it is a civilised and constitutional system of administration and works in the direction of widening popular liberties and civic rights. Its *raison d'être* is therefore gone when it chooses to act like the Asiatic despots of old. The rulers have taken a wrong step, and as honest well-wishers of both the people and the Government of India, the journal fears the consequences

Ibid.

Behar, 14th May 1907.

568. By condemning Lajpat Rai unheard, Lord Minto and Mr. Morley, says the *Indian Empire*, have helped to further spread the discontent which they are so anxious to remove. If any substantial evidence of the man's guilt was forthcoming he should have been dealt with legally and given an opportunity of facing his

Ibid.

Indian Empire, 21st May 1907.

accusers. The Lala never entertained a revolutionary idea about the Government, and instead of adoping such a tyrannical course with an innocent man, who was the idol of the people for his innumerable virtues, the Government should have devised means to remove the popular discontent against its own measures.

INDIAN MIRROR, 14th May 1907.

The situation in the Punjab and Lajpat Rai.

569. The *Indian Mirror* considers that no one can justly blame the Government for taking any measures that may be necessary in the interests of peace and order, but the end in view will not be attained until the causes which have led to the present state of things are removed. Deportations, the gagging of the press, and suppression of public meetings will lead to sullen discontent and the formation of secret societies as in Ireland, Russia, and China. The new Colonisation Act has been the chief source of discontent among the Punjabis, and the failure of all constitutional methods for the redress of their grievances has resulted in their resorting to violent speeches.

The insolence of young military officers led to several respectable Punjabis being most grossly and unprovokingly insulted, while the changes in the Land and Irrigation laws of the Province completely put the people out of temper. In the opinion of the journal, Lajpat Rai, though undoubtedly a patriot, took a wrong course by leaving the purely religious and social field for which he was eminently fitted.

NEW INDIA, 11th May 1907.

The situation in East Bengal.

570. *New India* ascribes the sacrilege at Jamalpur to a clever move on the part of the Nawab and the Government to work upon the religious sensitiveness of the people and thereby deepen and strengthen the political difference into an inveterate and violent religious feud. This fact should, however, be remembered in dealing with the situation, so that the excitement and indignation at the outrage will not cause the people to play into the hands of the enemies of the nation, who are seeking to forge a political weapon to fight and kill the new movement in the country. A national Government in dealing with such outrages would see that they did not help to develop religious animosities among the people, but "it is an open secret that the creation and fomenting of such animosities is what the officials in many places distinctly and devoutly wish for." To defeat this policy the political character of the outrage should be explained to the people, and they should be told that their troubles are due to those who are inciting the commission of these acts of lawlessness for their own selfish ends.

BENGALEE, 12th May 1907.

Appeal to the Maharaja of Bikanir.

571. The Jamalpur Marwari traders' appeal for protection to the Maharaja of Bikanir shows, says the *Bengalee*, how completely the Hindu population of East Bengal has ceased to have any faith in the good intentions or impartiality of the rulers. "What a commentary this, to be sure, upon the security of life and property in a British district!"

BANDE MATARAM, 13th May 1907.

In praise of Government.

572. *Bande Mataram* praises the Government for its vigorous and unselfish efforts to turn all India into a nation of extremists. Its methods far excel what the leaders can do, and the policy of leaving the Muhammadans to inflict the utmost horrors of rapine and brigandage on a Hindu population, sedulously disarmed and terrorised by official severity, has convinced the country that *Pax Britannica* is an illusion, and there is no peace worth having which is not maintained by the strength and manhood of the people.

AMRITA BAZAR PATRIKA, 14th May 1907.

Lion converted into tiger.

573. The recent ferocious proceedings of the authorities indicate, says the *Amrita Bazar Patrika*, that the Government allowed itself to be carried away by a panic, and that the British lion has degenerated into a tiger. Lala Lajpat Rai was stealthily pounced upon and his dramatic capture and deportation were enjoyed by the Anglo-Indian journals. The application of Regulation 3 of 1818 displayed the tiger qualities, as it insured no trial, cross-examination, appellate court, trial by jury, reporting of proceedings in newspapers, and no chance of escape.

HINDOO PATRIOT, 13th May 1907.

Unrest *versus* ukases.

574. While condemning the people for going too far in criticising and abusing the Government, the *Hindoo Patriot* appeals to the authorities for a removal of their legitimate grievances and for compliance with the popular demand that India should be governed for the exclusive benefit of the Indians, and not for England and

English capitalists. Instead of resorting to idle threats and violence, it was the duty of the people to have pointed out the deplorable mistakes of the authorities in a respectful, moderate, and loyal manner. Legitimate demands should be complied with, and if discontent still prevails, the Government will then have full justification for entertaining a grievance against the people.

575. The *Amrita Bazar Patrika* comments sarcastically on the ordinance prohibiting public meetings and suggests its being extended to all provinces of India. District Magistrates should be furnished with powerful microscopes to detect the baccili of sedition in the faces of the promoters of proposed meetings. Means should be devised to stop sedition being preached in private houses, and even those who are reported by spies to have nourished seditious sentiments in their heart should be punished with rigorous imprisonment for six months. Provision should be made for the ordinance not to apply to Nawab Salimulla and his Mollas.

AMRITA BAZAR PATRIKA, 14th May 1907.

The ordinance and its defects.

576. The *Bengalee* advises the Government to candidly own that the recent Educational Circular instead of being promulgated in the interests of Indian students is really with the object of crushing the boycott of British goods in this country. Such transparent subterfuges do not enhance the prestige or dignity of Government, but only add insult to injury as far as the people are concerned. No *swadeshi* or anti-partition meeting has ever led to such disturbances as may be traced to the pernicious sentiments of the Red Pamphlet; but while the former are being suppressed, no apparent action has been taken with regard to the latter. The punishment of Lala Lajpat Rai without a trial is another instance in which the Government might have been more straightforward than diplomatic.

BENGALEE, 14th May 1907.

A bit of plain-speaking.

577. The Education Resolution prohibiting students and teachers from participating in political agitation, followed by the arrest and deportation of Lala Lajpat Rai, and, lastly, the ordinance restricting the right of public meeting in the Punjab and the new Province, are regarded by the *Bengalee* as indications that the authorities have inaugurated an era of repression. No justification exists for the last-named measure. The troubles in East Bengal were due to the incompetence of the officials, who, to throw the responsibility on other shoulders, have probably blamed the public meetings for the disturbances. The inaccuracy of officials statements is too well known for them to be relied on, and the Government is seriously warned against the consequences of forcing the people to brood over their wrongs and to deliberate and contrive in secret. The journal enquiries if the *wux*, a Muhammadan prayer meeting, which is often convened and converted into a political meeting, comes under the ban of the ordnance.

BENGALEE, 14th May 1907.

An era of repression.

578. Commenting on Mr. Morley's statement in Parliament with regard to the situation in the Punjab, the *Indian Mirror* states that the Government is certainly justified in putting down sedition, but its action in deporting Lajpat Rai will not produce all the effect that is desired as long as the grievances of the Punjabis remain unredressed. Unrest prevails on all sides, and the only effective means of removing it is to deal vigorously with its causes.

INDIAN MIRROR, 15th May 1907.

Mr. Morley on the present situation in the Punjab

579. Mr. Morley's action in throwing off the mask and unceremoniously declaring his real attitude towards nationalist aspirations will come as a surprise to most people, but *Bande Mataram* ascribes it the determination to put down nationalism, because if the preaching of this party effects a popular re-awakening, it will seriously undermine foreign domination. Despotic methods are being tried to demoralise the nationalists, while the moderates are being tempted to betray the country by the bait of administrative reform. This is a great crisis for the country, and every man shall now be judged by his conduct. "Persecution and temptation are God's methods for separating the showy dross from the true gold."

BANDE MATARAM, 15th May 1907.

The latest phase of Morleyism.

580. Referring to the East Bengal outrages, *Motherland* adopts the same tone as its contemporary *Bande Mataram* and taunts the Bengali Hindus for tolerating such

MOTHERLAND 15th May 1907.

The East Bengal outrages.

unmentionable outrages without hundreds of heads being broken in defence of the sacred images. All the present calamity is the result of agitation by men who have failed to grasp the real situation. The mere cry for self-government does not qualify a man for it. The reason why the Hindus are so tame and submissive, while the Muhammadans are desperate and ferocious, is that one lacks the burning faith of the other. The degraded Hindus of Bengal should learn that it is preferable to die in vindication of their honour than to succumb like cats and dogs to plague, famine, cholera, small-pox, etc.

AMRITA BAZAR PATRIKA, 15th May 1907.

The thunderbolts and the tornado.

581. The *Amrita Bazar Patrika*, writes that the Government of India having hurled the thunderbolts of deportation and the ordinance prohibiting public meetings, and thus raised a tornado throughout the country, has relapsed in a policy of silence for the simple reason that it cannot justify its proceedings, which are evidently due to panic. Mr. Morley has placed himself in a most pitiable position by posing as a liberal-minded statesman and yet like an orthodox Tory. Seeking to justify Regulation 3 of 1818, and the deportation. The Secretary of State's statement as regards Eastern Bengal is absolutely untrue, for the disturbances are entirely the work of Nawab Salimulla and Musalman hooligans. As a set-off against the repressive measures, Mr. Morley holds out hopes of some concessions to the Indians, but instead of troubling about this, he should arrange that rowdy Muhammadans are not encouraged by official help to assault Hindus and outrage their females and religion. Gifts when bestowed in a fit of generosity or to serve political purposes, are only glass beads and of no permanent value.

BENGALEE, 15th May 1907.

Mr. Morley on the deportation and the ordinance.

582. The *Bengalee* finds that Mr. Morley's reply to the questions in Parliament regarding the deportation of Lala Lajpat Rai contains no justification of the measure, and shows that the case against the man must indeed be very weak. The Secretary of State contented himself with favouring the House with a description of the "nature and effect" of the Regulation of 1818, and did not give even the outlines of the charges on which the Lala had been convicted without a hearing or a trial. He emphatically refused the demand for the repeal of the Regulation and went on instead to threaten the Indians that unless they submitted quietly to Russian methods, the proposed reforms would be indefinitely postponed. The journal pronounces Mr. Morley to be insane if he really believes that he and Lord Minto have averted a second mutiny, for if another mutiny were possible, its outbreak could not have been prevented by the deportation of one or even a thousand leaders.

The justification of the ordinance restricting the right of public meeting rests on the evidence of subordinates, and Mr. Morley was not justified in accepting the official version without examining the other side of the question.

BENGALEE, 16th May 1907.

Mr. Morley on the present situation.

583. Mr. Morley's attitude in connection with the situation in India is profoundly disappointing to the *Bengalee* and calculaed to intensify the present discontent. The failure of the Government to take the public into its confidence and justify the repressive measures is regarded as an indication that no justification is possible. In the case of Eastern Bengal it is the local officials who are at fault, but Mr. Morley finds it consistent with his sense of justice to punish the people for the faults of the officials. While accepting the official version which lays all the blame on the Hindus, the Secretary of State has not a word to say about the Red Pamphlet and the inflammatory speeches of Muhammadan Maulvis or the desecrated temples, broken images of gods and goddess, outraged women, and plundered households and *cutcheries*.

BANDE MATARAM, 15th May 1907.

How to meet the ordinance.

584. *Bande Mataram* looks upon the new policy of Government as a real blessing to the country, as it removes all doubt that may have existed as to the adoption of Russianism. The whole country owes a debt of gratitude to Sirdar Ajit Singh and the Bharat Mata section of Punjab nationalists for compelling the bureaucracy to change definitely indirect for direct methods of despotism. There is still room

for passive resistance, and with that object the journal advises the leaders to ignore the existence of the ordinance. They are urged to proceed to all proclaimed areas and hold the prohibited meetings as a challenge to the validity of the ukase, refusing to disperse except on the application of force by the police or the military. The bureaucracy will then have the choice either of allowing the ordinance to remain a dead letter, of imprisoning or deporting men whose prosecution will so inflame the people throughout India as to make administration impossible, or of breaking up meetings by force. If the third method is adopted, the leaders should go about gathering people in private houses and compounds, and speaking to them at their gates, advising and organizing them. It is left to be seen how the bureaucracy will meet such a method of propagandism, but whatever they do the country will gain. Every new object-lesson in bureaucratic methods will be a fresh impulse to the determination to achieve *swaraj* and get rid of the curse of subjection. To meet the situation the leaders must display a quiet, self-possessed, unflinching courage, which neither the fear of imprisonment nor the menace of deportation, can for a moment disturb.

585. The *Indian Mirror* apprehends serious consequences if the popular unrest is not allayed, and urges the Government to remove the grievances of the people as far as possible. Arrests and deportations have failed to free Russia from Nihilism, so in putting down sedition and disaffection the Government of India should make consistent endeavours to conciliate public feeling.

INDIAN MIRROR, 16th May 1907.

Removal of discontent called for before arrests and deportations.

586. The cause of all the troubles in Eastern Bengal is attributed by the *Hindoo Patriot* to the pro-partition movement hatched by the officials "to discredit the anti-partitionists and save the face of the authors of the scheme." This fatal step was followed by open partiality to the Muhammadans, who eagerly took advantage of it to do all the mischief they could to the Hindu *swadeshiwallas* and thus propitiate the official gods. The wind was sown and the whirlind is now being reaped. To remedy the evil, the journal suggests the vindication of the majesty of British law and justice in the eyes of the people, the adoption by Government of a conciliatory attitude, by which the people would know that their rulers are always willing to show consideration for their wishes. This can be best attained by reversing the partition, or at least forming the province into a Chief Commissionership and raising Bengal, Bihar, and Orissa to a Governorship. Such a measure will remove all discontent and earn the gratitude of the people.

HINDOO PATRIOT, 16th May 1907.

The cause and the cure.

587. Since the Secretary of State supports the India Government in its application of Regulation 3 of 1818, the *Amrita Bazar Patrika* does not see why all laws and constitutions should not be abolished and the Indians subjected to a "bastinado and bow-string rule." When the Regulation was first introduced, the state of the country afforded some plausible excuse for such a despot's weapon, but if it is enforced now, when the whole nation is disarmed and emasculated, the authorities may as well apply it in the case of all Indians, including the Native Princes and zamindars, and after deporting them, confiscate their states and properties and thus improve their own position. Millions of slaves will thus be obtained free of cost, and can be deported to England to serve their English friends as menials. England's approval of the proceedings of the Indian authorities is said to resemble the conduct of the monkey soldiers of Ram Chandra, all of whom at the fall of Lakshman began to cry, although only a few were aware of the actual reason for which they were lamenting.

AMRITA BAZAR PATRIKA, 16th May 1907.

The Regulation and its application.

588. The *Bengalee* hopes that Sir John Hewett's Government will do its best to detect the perpetrators of the outrage at the temple of Sitala in Benares, and deal with the situation in that city in a very different spirit from that which has seemingly animated His Honour's colleague in East Bengal. This sacrilegious act and the prevailing rumour of an impending Muhammadan rising are said to have occurred after the arrival of a Maulvi from Dacca, and there should therefore be no difficulty in unravelling the mytery.

BENGALEE, 17th May 1907.

The Benares outrage.

INDIAN MIRROR, 17th May 1907.

589. The *Indian Mirror* does not blame Sir Denzil Ibbetson for the troubles in the Punjab, and considers that the situation there has been created by the Government of Sir Charles Rivaz. A firm but conciliatory policy will, however, have the effect of restoring order in that Province. In East Bengal, the Hindus, Muhammadans, and Europeans are all putting forward various complaints, but the Government sits unconcerned. This proves that much of what has happened so far is due to the passivity of the Local Government. The situation is serious, and it is regrettable that nothing practical is being done to remove the causes of unrest.

Affairs in the Punjab and Eastern Bengal.

BANDE MATARAM, 17th May 1907.

590. The failure of the people to display active indignation at the East Bengal outrages and the deportation of the popular Punjab leader are regarded by *Bande Mataram* as evidences of their incapacity and weakness, but the journal ascribes this cowardice or unmanliness to the disintegrating influence of foreign rule. Subjection brings these disabilities in its train, and it is "in their endeavour to regain freedom, in their struggle to recover their position as a nation, in their determination to regain their lost greatness that they can once more resuscitate their moral nature."

Cowardice or disorganisation.

BENGALEE, 17th May 1907.

591. Since the name and address of the author of the Red Pamphlet are known, the *Bengalee* calls on the Hon'ble Mr. Hare to explain why the man has been permitted to remain at large and no action whatever has been taken against him. Ibrahim Khan, of Tengapara, Mymensingh, has a printing press, from which he is said to have issued a series of inflammatory publications designed to set Muhammadans against Hindus. He is in league with a local Muhammadan Sub-Registrar and they are conjointly directing a regular campaign of vilification of Hindus and sending out Mollahs into the interior to expand the scope of their operations.

The Red Pamphlet.

BEHAR HERALD, 18th May 1907.

592. The *Behar Herald* condemns the present retrograde and reactionary policy, and warns the Government that continuous tyranny and oppression have made the weakest and meekest people so desperate that they have at last risen against the oppressors and freed themselves by the boldest efforts. The misguided officials should realize, before it is too late, that if they fail to adopt all constitutional means to put a stop to the present lawlessness and anarchy, a time may soon come when they will have grievously to regret and repent the un-British policy that is now guiding them.

The grave situation.

MUSALMAN, 18th May 1907.

593. The *Musalman* is of opinion that the Government attitude towards popular aspirations will lead to the obliteration of the Indians as a nation, and it therefore urges its Muhammadan brethren to wake up from their slumbers and gird their loins for the salvation of their country. It is almost impossible to expect any benefits from the foreign rulers, and when seeking any right or privilege for themselves the people must be prepared to face all sorts of opposition. All conceivable means are being employed to repress the students who have begun to take an active part in the regeneration of the motherland, but the motive of Government is sure to be frustrated if the Indians are true to themselves and keep straight along the path of duty. British autocracy has reached the culminating point, and its end is not far off, for the climax is bound to be followed by popular representative government. The speedy attainment of this rests with the people, and they should therefore lose no time in trying to attain that goal.

Government attitude towards popular aspirations.

INDIAN NATION, 20th May 1907.

594. In a sober and well-written article the *Indian Nation* suggests various reasonable methods which the authorities should employ to deal with the disturbances in East Bengal, so as to make future occurrences of a like character impossible. The people must be made to understand that the arm of the State is long enough and strong enough to reach and repress the lawlessness of all classes, Hindu or Muhammadan, as there can be no excuse whatever for gross and aggressive breaches of the law. The riots in the Punjab were of a seditious character, and the journal considers that Government was quite justified in resorting to extraordinary measures, but the havoc caused by the rioters does

Disturbances and their results.

not appear to have been greater or grosser than that committed in Eastern Bengal. The consequences of the troubles have been disastrous, and the leaders have misled the people if they have roused the notion that proof of "unrest" was the best means of securing privileges. Moderation and self-control are essential for any success in the attempts to obtain concessions from the rulers.

595. The *Indian Empire* does not think the Government justified in issuing the educational circular connected with political agitation, and especially to include the teachers and professors within its operation. School-boys seldom if ever attend political meetings, whereas there should be no objection to graduates delivering a political speech which is otherwise unobjectionable, for English undergraduates are allowed to take active part in political meetings. To control the acts and expressions of a school-master or professor is, to say the least, impolitic and quite uncalled for. The circular is really intended to kill the *swadeshi* movement, but its success remains to be seen. INDIAN EMPIRE, 21st May 1907.

The gagging circulars.

Ordinance No. 1 of 1907 is the first of its kind during British rule in India, but the Government should realize that if the people are really inclined to spread sedition, the secret propagation will be more harmful than public attempts.

IV.—NATIVE STATES.

596. Referring to the visit of the important Tributary Chiefs of Orissa to Darjeeling to see Sir Andrew Fraser and his councillors about some reforms, *Bande Mataram* accuses the Government of introducing innovations with a view to degrading the Chiefs to the position of ordinary zamindars. It will be useless for the Chiefs to complain, as this measure is the outcome of a policy inaugurated by the Government. It must be swallowed in silence by those who cannot make their opposition effective. BANDE MATARAM, 13th May 1907.

Repression everywhere.

VI.—MISCELLANEOUS.

597. *New India* does not regret the sufferings and privations through which the people in the Punjab and Eastern Bengal are passing, as they are necessary for the birth of the nation. It is only hoped that the Indians will bear up all their troubles without in the least justifying the adoption of such repressive measures by those who seek to crush the growing spirit of nationalism and freedom in the country. The conduct of the Bengalis has so far been without reproach, but their friends in other provinces should also by their very sobriety and self-restraint drive their opponents into all sorts of executive lawlessness. By passive resistance alone can the people hope at present to approach the goal of *swaraj*. NEW INDIA, 11th May 1907.

Nations are forged in a fiery furnace.

598. *Bande Mataram* is relieved to learn from Lala Lajpat Rai that the masses in the Punjab are not cowed down by repression and are ready to follow their leaders. The hesitation of the so-called educated classes is the result of the alien Government's system of education, but "the true leader of the Punjab" realized the necessity of carrying the masses and has succeeded in making them understand and join in the aims and aspirations of the leaders. The Punjab has given the lead in various important changes from the time of the arrival of the Aryans, and there is therefore a special significance in its supplying the first martyr to the cause of the new spirit that is to bring the Indians their salvation. BANDE MATARAM, 14th May 1907.

Punjab rightly leads.

599. The Bag Bazar meeting held on Sunday is pronounced by *Bande Mataram* to have been quite useless, inasmuch as it merely condoled, sympathised, demanded, and protested against the recent repressive measures of Government and formulated no plans indicating what the people intend to do in reply. The demand for proofs justifying the deportation of Lajpat Rai should have been coupled with a resolution to pursue the campaign of boycott, *swadeshi*, and *swaraj* with tenfold vigour, to ask Bepin Ch. Pal to return to Madras and complete his BANDE MATARAM, 14th May 1907.

The Bag Bazar meeting.

programme with additions, and Surendra Nath Banerji to proceed at once to the North for the same purpose and take Gujerat and the Central Provinces in his return journey; also that meanwhile every nerve should be strained to promote and organize the movement in Bengal. Instead of simply lamenting the situation in East Bengal, it might have been resolved to arrange a meeting with the leading Muhammadans of Bengal and ask them to publicly dissociate themselves from Nawab Salimulla and take active steps to stop the anti-Hindu ferment. Or it may have been decided, in consultation with the Hindu zamindars in the East, to arrange adequate self-defence at every defensible point of the affected areas, and withdraw the Hindu element from villages where they were too few to render a good account of themselves.

With regard to the University coercion circular, the leaders should have by a dignified resolution severed connection with an enslaved and degraded University and taken the education of the country into their own hands. Such a move, however, requires enthusiasm and courage in which the leaders are lacking, but they might at least have definitely assured the public that they would offer a firm, passive resistance to the provisions of the circular, and left the Government, if it dared, to inflict the penalty of disaffiliation with or without the consent of the Senate.

The meeting in question also failed to decide whether an organized passive resistance should be offered to the ordinance restricting the right of public meeting, and omitted to consider whether other methods of agitation should be discovered and resorted to.

HINDOO PATRIOT, 15th May 1907.

The Colonial Conference.

600. The *Hindoo Patriot* laments the action of Great Britain in refusing to abolish the Asiatic Ordinance, which is a particularly unwise, tyrannical, and impudent document. The Dutch Boers are not Englishmen and yet their land is being recognized as an English colonial settlement. India has enriched England from the time of her acquisition, but instead of being grateful to her people, England has sacrificed them to please a few half-hearted friends. After rendering invaluable service to the colonists they are now being banished for all time from the land of their choice.

The fate of the Indians with regard to the preferential tariff scheme is entrusted to two men, one of whom, Mr. S. M. Mittra, is not a fit representative of this country.

BANDE MATARAM, 16th May 1907.

The nucleus of a nation.

601. *Bande Mataram* proudly quotes the description of the national volunteers given by Anglo-Indian journals. This organisation is an eloquent testimony of the facination of the nationalist ideal and the height to which the Bengalis can rise when there is an inspiring ideal to brace their nerves and thrill their hearts. The volunteers will be the chief instrument of national regeneration, and it is but natural that the attention of the Government should be drawn to their sinewy arms and proud gait, as they are the nucleus of the future nation.

BANDE MATARAM, 16th May 1907.

The *Bengalee* on the Risley Circular.

602. *Bande Mataram* deprecates the weakness in the conditional way in which its contemporary the *Bengalee* criticises the Risley Circular and condemns the habit of waiting on the actions of the bureaucracy. Victory both in war and politics rests with the side which can reply to attack by taking up the aggressive; a continual defence and waiting on the enemy's movements being weakening and demoralizing. It is gratifying to find that there is no intention of submitting to this or any other similar resolution.

BENGALEE, 16th May 1907

An excellent suggestion.

603. The *Bengalee* supports the suggestion of the British Committee of the Congress that a Royal Commission, composed partly of Indian members, should be appointed to enquire into the remedies required to remove the causes of the trouble in India. Such a proposal deserves the consideration of the Cabinet and should not be regarded by Lord Minto as a slur upon him. It is doubtful, however, whether Mr. Morley will accept the suggestion, as he has already committed himself by supporting the "men on the spot" and becoming their tool and mouthpiece instead of acting on his own responsibility.

BANDE MATARAM, 16th May 1907.

Mr. Morley's pronouncement.

604. *Bande Mataram* condemns English politicians in general and Mr. John Morley in particular for their insincerity and accuses the latter of attempting to half-bribe and half-intimidate the moderates into detaching themselves from any opposi-

tion to the coercive measures now being adopted, by threats that they will lose some wonderful reform which the rulers have up their sleeves. This, however, is a vain hope, for though the people may have been stunned and dismayed for a moment by the sudden succession of coercive measures, the latter have created a deep and settled exasperation which will be permanent. Mr. Morley does not say a word in explanation of the reform, and is also silent as to the charges against Lajpat Rai. Self-government in which executive despotism remains absolutely undiminished and unmodified should be rejected with scorn, and the rulers will realize that coercion will place all India against them without distinction of parties.

BENGALEE, 16th April 1907.

The *Englishman* and the volunteers.

605. The *Bengalee* notices that the officials represented by the *Englishman* are down upon the volunteers, and concludes that the recent resolution is levelled against them under the misapprehension that they are for the most part students of colleges and schools. The majority of the volunteers are, however, not connected with any educational institution, and they are not guilty of any acts of violence, for if they were the local officials would have compelled the aggrieved parties to institute proceedings against their oppressors. The recent oppression of Hindus by Muhammadan rowdies in East Bengal has compelled the formation of these volunteer organizations, and it is strange that while the Anglo-Indian journal finds even a solitary volunteer "formidable and menacing," it has nothing to say about the Red Pamphlet, the preachings of the Mollas, or the ceaseless manœuvring of the Salimulla faction.

BANDE MATARAM, 18th May 1907.

Credit in danger.

606. *Bande Mataram* warns the people that if the credit of their race, raised a little during the last two years of the *swadeshi* movement, is destroyed with one stroke of Risley's pen, then they will lose their chief strength in the struggle. Since the ukase preventing peaceful meetings even in unproclaimed areas is considered illegal, the political leaders should rightfully ignore it and invite healthy persecution in the attempt to discharge their duty. District Conferences are an item in the programme of the annual work of the Congress, and the movement will prove to be a very hollow affair if it allows itself to be browbeaten into abandoning its programme and duties. Constitutional agitation does not exist in a country where the only constitution is the sweet will of the bureaucrats. Oppressive laws and tyrannical imposts can only be voided by a manful resistance.

OFFICE OF THE INSPR.-GENL. OF POLICE, L. P., WRITER'S BUILDINGS, *The 25th May 1907.*

F. N. WARDEN,

Persl. Asst. to the Inspr.-Genl. of Police, L. P.

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